

and is interchanged—(a) with the softer ones נ (see p. CL, A); and also ו, as וָשׁ and וָשׂ (compare also וָשׁ and וָשׂ an old man).—(b) with the harder palatal פ; see וָפֶה and וָפֶה; וָפֶה and וָפֶה; וָפֶה and וָפֶה; and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חָלָד, חָלָד, חָלָד a mole; חָבָר and חָבָר the river Chebar; חָרִיץ cheese; חָרִיץ a young lion, חָרִיץ and חָרִיץ to surround.

כְּ, before monosyllables and barytones often כְּ (Lehrg. § 151, 1); with suff. כְּהֵם, כְּהֵם, כְּהֵם (with the other pers. pronouns there is put כְּמוֹ, כְּמוֹ, which see).

(A) adv. of quality, abbreviated from כְּנִי (like אֵל for אֱלֹהִים and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כְּ as having sprung from כְּ properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſchaffen), like אֵל from the relative אֵל, also אֵל, אֵל adv. from the relatives אֵל, אֵל; *ut, uti*, from *ut*. If this etymology be adopted the power of the word would be properly relative, and the signification A, 2 must stand first.)

(1) demonst. pron. *thus, so, in this manner*, Gr. οὕτως. Hence repeated כְּ...כְּ as...so; *how...thus*; when two things are compared with each other (old Germ. so...so, for the common wie...wie). Lev. 7:7, כְּחַטְאתֵהּ "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. ὥς...ὥς; Gen. 44:18, כְּפָרְעֹה "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, "all the congregation shall stone him כְּאֶזְרָח as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4, *how great, so great, quantus, tantus; qualis, talis* (ὅσος, τόσος οὗτος...τοῦτος); Josh. 14:11, כְּבָחִי "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. ὥς...ὥς, Il. i. 512. More fully expressed כְּ...כְּ Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כְּ...כְּ Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere יָדַע Ru. 3:18); Ecc. 11:5, "as thou dost not know what is the course of the

wind, וְכַעֲצָמִים כְּבָרְכָן מֵאִמָּה and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (in nigermaßen), hence, when numbers, or measure of space or time are expressed in round numbers about, Gr. ὥς (ὡς πενήκοντα), ὥσεί, ὥσον; German ungefähr, etwa. 1 Ki. 22:6, כְּאַרְבַּע מֵאוֹת אִישׁ "about four hundred men." Ex. 19:37; Ruth 2:17, כְּאִישָׁה "about an ephah of barley." Nu. 11:31, כְּרֶגֶל יוֹם "about one day's journey." Ruth 1:4, כְּעֶשְׂרִים שָׁנִים "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, בְּחֻצוֹת הַלַּיְלָה "about midnight." Ex. 9:18, בְּעֵת מָחָר "to-morrow about this time." Dan. 9:21, בְּעֵת מִנְחָת עֶרֶב "about the time of the evening sacrifice." (In these examples כְּ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כְּעֶדֶר הַחֲלִילִים like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כְּאַחַת עָרֵי מְלָכָה like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כְּסֵאן בְּשֶׁמֶשׁ "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare כְּ הָיָה to experience the same as—p. CCXXII, A, and כְּ נִתָּן under the word נִתָּן); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—

(a) A substantive with כְּ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כְּבִרְאָה אָדָם " (an appearance) like the appearance of a man, (something) like a human form," (etwas) wie eine Menschengeſtalt. Deut. 4:32, "has there been כְּדָבָר הַגָּדוֹל הַזֶּה anything like this great thing?" Gen. 41:38, הֲנִמְצָא כָּוָה אִישׁ "can we find (a man) like this man?" such a man. So כְּאִשָּׁה may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, כִּי נִשְׁמַע קוֹלָהּ כִּי "who has heard such a thing, who has seen such things?" Job 16:2; also כְּאִשָּׁה (what) *is like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כְּזוֹה וְכָזוֹ such and such, so and so, Jud. 18:4; 1 Ki. 14:5; כְּזוֹה וְכָזוֹ id. 2 Sam. 17:15.—

(b) כְּ may be added pleonastically to verbs of similitude, כְּ כַּשֵּׁל like the Germ. ähnlich wie jem.—



(C) **כִּי** is also rarely a conj. i. q. **כִּי** so that it is prefixed to a whole sentence; Isa. 8:23, **בָּעֵת הַהִיא**, "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for **כִּי**; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions **אֲשֶׁר** or **כִּי** (which, by ellipsis, may also be omitted) see Lehrg. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix  $\text{בְּ}$  after  $\text{בְּ}$ , which many have unnecessarily laid down, see my remarks, *Hebr. Gramm.* ed. 10, § 116, note.

כְּ Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1.  
כִּינָה Hebr. כִּינָה *as if this, i.e. so, thus*, Jer. 10:11;  
Ezr. 5:7; *such*, Dan. 2:10. כִּינָה = כִּינָה *as, when*,  
see כִּי.

כַּאֲשֶׁר (Aram. כְּדִי, כֻּם) pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to (that) which*, hence—(a) *according as*, as much as. Gen. 34:12, “and I will give כַּאֲשֶׁר תִּשְׁאָל as much as ye shall ask from me;” 1 Sa. 2:16.—(b) *according to what manner*, i. q. *as, like as*, i. q. אֲ. A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, כַּאֲשֶׁר צִוָּה אֱלֹהִים “as God had commanded him;” Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, “they flee כַּאֲשֶׁר בָּרַחוּ as they fled formerly”);—(c) *because* (demgemäß daß). Num. 27:14, כַּאֲשֶׁר סִרְיִתָּם “because ye have rebelled against me;” 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix כַּ in such phrases as כַּכֵּן corresponds with this. Very often כֵּן...כַּאֲשֶׁר answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis כֵּן...כַּאֲשֶׁר...כַּאֲשֶׁר, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare **וְכִי** Conj. No. 4); Job 10:19, **לֹא הָיִיתִי אֲדָמָה** "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as*, of time, i. q.  $\text{כִּי}$  prefixed to infinitives, Germ. *wie, forwie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19,  $\text{וְכִי קָרַב אֶל הַמַּחֲנֶה}$  "and when he drew near to the camp." Gen. 29:10; 1 Sam. 8:6; Exodus: 7:11; Est. 4:16,  $\text{כִּי אֶמָּוֶת אֶמָּוֶת}$  "when I shall perish, I perish," wenn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4: 17, "when (if) thou shalt go to the house of God." 5:3, "when thou shalt vow a vow."

**פָּאַב or פָּאַב** (see Syr. and Arab.) fut. **פָּאַב**  
**TO HAVE PAIN, TO BE SORE**, Gen. 34:25; figuratively  
 applied to a sorrowing soul, Pro. 14:13; Psa. 69:30;  
 Job 14:22; pain is attributed to a corpse, followed by  
 עַל of cause. (Syr. **ܠܐܝܢܐ** *to be in pain, to be sorrow-*  
*ful.* Arab. **كَب** *to be sorrowful*).

HIPHIL — (1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) to afflict, i.e. to mar, to destroy. 2 Kings 3:19, תִּכְבְּאוּ בְּאֲבָנִים הַטּוֹבָה הַזֶּה "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀχρεῖώσετε. By a similar figure an untilled field is called dead (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers תִּכְבְּאוּ to be put by a Syriacism for תִּכְבְּיוּ from the root

ܩܕܝܫ Syriac ܩܕܝܫ to harm, which, however, it is not necessary to suppose.)

Derived nouns, **מִכְאֵב** and—

**פַּאֵב** m. (Tzere impure) constr. **פְּאֵב** (Isa. 65:14), *pain* of body, Job 2:13; 16:6; and *sorrow* of mind (with the addition of לָב), Isa. loc. cit. (Germ. *Serpleib*).

**פָּחַד** unused in Kal, properly TO REPROVE, TO REBUKE, like the Syr. **ܦܚܕ**, hence to *become fearful, faint-hearted, to be sad*, compare **פָּחַד** **פָּחַד**

to be faint-hearted, Arabic  $\text{فزع}$  to be sad,  $\text{فزع}$  faint-hearted,  $\text{فزع}$  to terrify, to restrain, intrans. Med. E. to be fearful, faint-hearted.

HIPHIL, *to make sad, faint-hearted, to afflict,*  
with the addition of **ו** Eze. 13:22.

NIPHAL—(1) *to be rebuked*, followed by נִפְּלָא *to be cast out, expelled*. Job 30:8, נִפְּלָא נִפְּלָא "they are cast out of the land." (Dagesh euphon. in Caph.) [In Thes. this passage is referred to נִפְּלָא, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence—

**כָּאָה** m. *sad, unhappy*. Plur. **כָּאִים** Ps. 10:26  
קרי. But the **כָּחִיב** is preferable, see **חִלְקָה**.

[.כּוּר see כּוּר]

**נבב** an unused root, see **נבב**; see also **נבב**

Hiph'l. [“Arabic **كَبَّ**, **Āeth.** **ከበበ**: to roll up, round, **ከበበ**: globe, Syr. **كُحْ** a ball.”] [Derivatives, **נבב**, and pr.n. **נבב**.]

**נבב** & **נבב** (Jud. 20:34) fut. **נבב**.

(1) TO BE HEAVY (**Āethiop.** **ከበበ**: id. In Arabic there is but one trace of this signification in **كَبَد** Conj. III. to bear up under any thing, to endure adversity [“and so in Syr. **كَلَب** to be indignant, angry”]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr. **βαρύς**, Germ. **gerodrig**), Job 14:21; Eze. 27:25; Isa. 66:5. Compare **נבב**.

(3) i. q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by **על** Isa. 24:20; Neh. 5:18; 2 Sam. 13:25; **לֹא נִבְּרָ עָלַי** “lest we should be burdensome to thee;” compare 14:26. **נִבְּרָ יְיָ** “the hand of God is heavy upon” any one, i. e. God afflicts some one heavily (compare **βαρύνω** **χείρας**, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by **על** 1 Sa. 5:6. Job 23:2; **נִבְּרָ עַל אֶמְתִּי** “the hand of God which presseth on me is heavier than my sighing,” i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare **נ** letter *f*. (In Arabic also verbs of weight, such as **كَبَر** followed by **على** denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (**Schwermüßigkeit**), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (**schwerhörig**); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare **נָשָׂה**). In like manner verbs of fatness are applied to indolence; compare **נָשָׂה**, **חָלַב**.

PIEL **נבב**—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by **?** of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23; **וְנִבְּרָ לֹא בְרָחִי** “thou hast not honoured me with thy sacrifices.”

(2) causat. of Kal No. 5, to harden the heart, or mind, 1 Sa. 6:6.

PUAL **נבב** to be honoured, Prov. 13:18; 27:18 Isa. 58:13.

HIPHL—(1) to make heavy, e. g. a yoke, 1 Ki. 19:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, “the former governors **עָלָה** sc. **על**, laid a heavy (yoke) upon the people,” greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. **שֵׁם נִבְּרָ** a glorious name, Deut. 28:58 Pl. **נִבְּרוֹת** things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by **?** in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24; **מַעְיָנוֹת נִבְּרָ מַיִם** “heavy (i. e. copious) fountains of water.” Isa. 23:8, 9, **נִבְּרָ אֶרֶץ** “the most wealthy of the earth.”

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nah. 3:15.

The derived nouns follow, except **נבב**.

**נבב** const. **נבב** Ex. 4:10, and **נבב** Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. eine schwere Menge; Lat. **graves pavonum greges**. Varr.); **חֵיל נִבְּרָ** a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (**are gravis**), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (**brütend**), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4; **נִבְּרָ עַם** “(a people) laden with iniquity.”

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. the liver (Arab. **كَبِد**, **كَبِد**, **كَبِد**), as being the heaviest of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 **נִשְׁפָּךְ לְאֶרֶץ נִבְּרָ** “my liver is poured out upon the earth;” hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

**נְבִידָה** adjective, everywhere fem. **נְבִידָה** for **נְבִידָה** *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- נָבֵד**—(1) *heaviness* (of a weight), Prov. 27:3.  
(2) *vehemence*, e. g. of fire, Isa. 30:27.  
(3) *multitude*, Nah. 3:3.  
(4) *heaviness*, i. e. grievousness of war, Isa. 21:15.  
**נְבִידוּת** f. *heaviness, difficulty*, Ex. 14:25.

**נָבָה** TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. **نابأ** to cover a fire with ashes, not quite to extinguish, but **نابأ** is to be extinguished. The primary idea is that of covering over, hiding, compare **נָבָה**, **נָבָה**. To this answers the Gr. *σβίω*.)

PIEL, to *extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, **לֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל** "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see **נָבָה**, page CLXVII, B.

**נְבִידָה** m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Ps. 19:2; 79:9; 96:8. And thus, **נְבִידָה יִשְׂרָאֵל** Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially with *honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*, **מֶלֶךְ הַנְּבִידָה** the king of majesty, of glory, used of God, Ps. 24:7, 8, 9 [The person of the Son]; **כִּסֵּא נְבִידָה** a throne of glory, 1 Sa. 2:8; **נְבִידָה הַלְבָנוֹן** the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; **נְבִידָה יְהוָה** (LXX. *δόξα Κυρίου*), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. **יְחִידָה** (if it be not i. q. **נְבִידָה** prop. *the liver*, and figuratively applied to the soul, as elsewhere **לֵב**), Ps. 16:9; 57:9; 108:2. Const. with fem. (like its synonym **נֶפֶשׁ**). Gen. 49:6, **נְבִידָה** "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

**נְבִידָה** see **נְבִידָה**.

**נָבֹל** [*Cabul*], pr. n.—(1) of a region in Galilee containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says *μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκειν σημαίνει*: but this meaning can scarcely rest on etymological grounds, and perhaps **נָבֹל** is the same as **נָבֹל** bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl **كابل** see Rosenmüller. *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

**נָבֹן** ("bond," from the root **נָבֹן** [In Thes. "cake, from **נָבֹן**]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as **נָבֹן** 1 Ch. 2:49.

**נָבֹן** m. adj.

(1) *great, large* (Arab. **كبير**). **מַיִם נְבִידִים** great waters, Isa. 17:12; 28:2; **נְבִידִים מַיִם** very old, Job 15:10. (Arab. **شيخ كبير** a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root **נָבֹן** No. 2.

**נָבִיר** m. a plaited *mattress*, from the root **נָבִיר** No. 1. 1 Sam. 19:13, 16, **נָבִיר עֲזִים** "a mattress made of woven goats' hair."

**נָבַל** an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root **נָבַל** and **נָבַל**; also **נָבַר**, **נָבַר**, **נָבַר**. Hence the quadriliteral **נָבַל** which see; also pr. n. **נָבֹל** and—

**נָבַל** pl. const. **נָבַלִּים** m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.).

**נָבַן** an unused root, Talmud, *to bind, to bind together*, i. q. **נָבַל**, Syr. *to gird*. Hence the pr. n. **נָבֹן** [in Thes. from **נָבַן**], **מִנְבִּי**, **מִנְבִּי**.

**נָבַשׁ** pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. to **נָבַשׁ**; as to the syllable **נבש**, which is primary in this root, see under **נָבַשׁ** p. CVIII, A), hence to *wash garments* by treading on them when under water. It differs from **נָבַשׁ** to wash (the *brûle*), as the Gr. *λούειν* differs from *πλύνειν*. In Kal it only occurs in Part. **נָבַשׁ** Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. *πλυντήρ, καθαρεύει*, one who cleanses soiled garments, and fulls new ones. See Schneider, Ind. ad Scriptt. Rei Rusticæ, p. 385. Sch. tzen, Triture et Fullonæ Antiquitates, Lips. 1763, 8.

PIEL נבם and נבם — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. נבם i. q. נבם Mal. 3:2.

(2) M:aph. to *purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. נבם Lev. 13:55, 56.

**נבע** an unused root, like the cogn. נבע and נבע to be high, specially with a round form as a tumour, cup, head. Hence נבע helmet.

**נבר** unused in Kal — (1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. נבל and the roots therewith compared (also נבר No. II). Hence נברי plaited mattress, נברה sieve, נבר coarse cloth, נבר net work. Like many other words of twisting, plaiting, binding (נבר, נבר, נבר), it is applied to *strength* and *magnitude*. Hence —

(2) to be great, to be much, also to be long, *continual*, see נבר, נברה. (Arabic كبر to be great, powerful, كبر to grow up, to be advanced in years,

Syr. نبع to increase, to grow up, Æth. ከብረ: to be glorious, illustrious.)

HIPHL. to make much, to multiply, Job 35:16. Part. נברי subst. (of the form משה) abundance, with ל prefixed, נברי i. q. נבר plentifully, much. Job 36:31.

Derived nouns, see, under Kal No. 1, also נבר and those which immediately follow.

**נבר** pr. subst. length of space, continuance of time (see the root, No. 2). Hence —

(1) [Chebar], pr. n. of a river in Mesopotamia, also called נבר (which see), Greek and Latin Chaboras. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (نبر), while on the other hand נבר (نبر) agrees with the Arabic. Although each form affords a suitable etymology (נבר joining together, and נבר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. already, long ago, formerly, now (langft). Eccl. 1:10; 3:15; 4:2; 9:6, 7. (Syr. نبع long ago already).

**נברה** f. a sieve. Am. 9:9. Root נבר No. 1.

**נברה** [only in const. נברה] f. pr. length (from נבר No. 2), hence of a certain *measure of distance*, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. שנה, שנה, שנה; Ch. ער

a long time, specially a year, שנה, שנה, שנה, a short time, specially an hour; Germ. Ufer Sand, ein Maß Wein, Lat. pondo, whence Pfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἰσπύδριον, which is either stadium (see Hody, De Bibl. Text. Originalibus, p.

115), or a measure used by the Arabs (شوط الفرس) i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

**נבש** [an unused root], pr. i. q. נבש and נבם to subdue, force, specially to have coition, to beget offspring (see נבש No. 3). Arab. كبس and transp. بکس subegit puellam. Hence —

**נבשה** [pl. נבשים] m. a lamb (pr. progeny of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added נבשה the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. נבשה Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes *sheep* generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] (كباش a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is —

**נבשה** 2 Sa. 12:3, and נבשה Lev. 14:10. Nu. 6:14 [pl. נבשות, const. נבשות] a ewe lamb, from the first year to the third. — Rather more rarely with the letters transposed, נבשה is found, but the former is undoubtedly the original form.

**נבש** fut. יבש — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root נבם. Zec. 9:15, יבשו אבניהם "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יבשו עונותינו "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) to subject, to subdue to oneself, e. g. of

beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. *נדה*.

(3) to force a woman, Est. 7:8. (Arab. *كس*.)

PIEL, to subject, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11 כתיב."] *נדה*

NIPHAL—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—

*נבש* m. a stool for the feet, 2 Ch. 9:18. Syriac *ܢܒܫܐ* id. ["Chald. *נבש*."] *נבש*

*נבש* masc. a furnace; according to Kimchi a lime kiln, or a furnace for smelting metal, differing from *תנור* an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. *نَبَسَ* to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

*נב* fem. (1 Ki. 17:16) plur. *נב* m. (Jud. 7:16; 1 Ki. 18:34), ["Sancrit *ghada*, Slav. *Kad*"], *κάδος*, *cadus*, a bucket, a pail, a vessel both for drawing (see the root *נב* No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

*נב* Chald. Pael to lie, to tell lies, i. q. Heb. *נב*. Hence—

*נב* f. *נב* Chald. adj. lying, Dan. 2:9.

*נב* an unused root; prop. i. q. *נב* to beat, to pound; hence—

(1) to strike fire, whence *נב* a spark, and *נב* a sparkling gem, a ruby.

(2) to labour heavily, toilsomely, like smiths comp. *cudo*; specially to draw water from a well.

Hence is *נב*. (Arab. *نَد* to pound, to labour toilsomely, to draw from a well, *نَد* a striking fire: ["compare Æth. *ነደደ*"].)

*נב* see *נב*.

*נב* see *נב*.

*נב* m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. the ruby, from the root *נב* No. 1. Arab. *كذبة* extreme redness (Chald. *נב*, Ex. 39:11, id.).

*נב* an unused root. Arab. *كدر* and *كدر* (cogn. *נב*).—(1) to be turbid, troubled.

(2) to be disturbed, as life by adverse circumstance and calamities (compare *נב*). By another metaphor in Hebrew it is applied to warlike disturbances, see *נב*.

*נב* [Chedorlaomer] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from

*נב* i. q. *נב* a handful, and *נב* sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."] *נב*

*נב* constr. from *נב* (like *נב* from *נב*, see Hebr. Gramm. ed. 10, p. 24, 82), pr. like as this, i. q. *נב*, Arab. *كذا* i. e.

(1) so, thus, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase *נב*, where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. *נב*, "thus saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix *נב* in this manner (like *נב* for *נב*), and put twice in this manner... in that manner, 1 Ki. 22:20.

(2) When applied to place, *hither*; *here*, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, *here, there; hither, thither*, Nu. 11:31. *נב* *hithertc*, *hithertc*, Gen. 22:5. *נב* *hither, and thither*, Ex. 2:12.

(3) Used of time, *now* *hitherto*, Ex. 7:16; Josh. 17:14. *נב* *hitherto* till now and till then, *hitherto* *hitherto*, i. e. in the meanwhile; 1 Ki. 18:45.

*נב* Ch. i. q. *נב* No. 3, Dan. 7:28. *נב* *hitherto*.

*נב* (Cogn. roots *נב* and *נב*) fut. *נב*.—(1) TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down in mind, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen. 27:1; or by grief, Job 17:7.

PIEL *נב* and *נב*.—(1) intrans. to become pale, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also to be feeble, timid, to be cast down in mind, Ex. 21:12; comp. Isa. 61:3.

(2) to chide, to restrain any one; 1 Sam. 3:13, *נב* *נב* "and (that) he did not chide them;" i. e. restrain them. Compare *נב*. Hence—

*נב* adj. only used in f. *נב* failing, weak, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes become dim, 1 Sa. 3:2; *נב*

faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

כָּהֵן f. *healing, mitigation*, Nah. 3:19.

כָּהֵל Ch. TO BE ABLE, (kindred to כָּל, comp.

as to the connection of verbs עָלָה and עָלָה, p. CCXI, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

כָּהֵן unused in Kal. Arab. كَهَنَ and كَهَنَ Conj.

I. and V. TO PRESAGE, TO PREDICT, كِهَانَةٌ the art of augury, and كَاهِنٌ a prophet, a soothsayer, often used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamûs, p. 1799);

כֹּהֵן מִן יְהוָה he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb., inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr.

כָּהֵן to be rich, opulent, כָּהֵן rich, abundant, כָּהֵן riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL כָּהֵן—(1) to be or become a priest, Deu. 10:6. (Syr. כָּהֵן.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כָּהֵן כְּדֹרֵשׁ "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כָּהֵן [pl. כֹּהֲנִים], m. a priest (Syr. Chald. כָּהֵן, Ethiop. כָּהֵן id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often, כָּהֵן הָרֹאשׁ 2 Ch. 19:11; 24:11; 26:20, and כָּהֵן הָעֶלְיוֹן Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called כֹּהֵן הַמִּשְׁחָה the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כָּהֵן also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by נָכָר a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וַיִּבְנֵי דָוִד כֹּהֲנִים הָיוּ; 1 Chr. 18:17, וַיִּבְנֵי דָוִד הָרֹאשִׁים לְדָוִד הָיוּ "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

כָּהֵן emphat. st. כָּהֵן, pl. כָּהֲנִים, Ch. i. q. Heb. כָּהֵן a priest, Ezr. 7:12, 16, 21.

כָּהֵן f. *priesthood, the office or function of a priest*, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

כָּוֶן pl. כָּוִי, Chald. a window, Dan. 6:11. Syr.

כָּוֶן Arab. كَوْنٌ id., and كَوْنٌ an aperture in a wall. From the root כָּוֶן No. II.

כֹּבֶץ ακαὶ λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it Coben, a port of Æthiopia, or Cobium, a town near the Mareotis; perhaps it should be written כֹּבֶץ Nubia, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated اهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for כֹּבֶץ a prima manu has כֹּבֶץ.

כֹּבֶץ (Milra) Ezek. 27:10, in pause 38:4 const. כֹּבֶץ (Milél) 1 Sa. 17:5; Isa. 59:17, pl. כֹּבְעִים Jer. 46:4; 2 Chron. 26:14, m. a helmet; twice כֹּבֶץ (Milra) Eze. 23:24, const. כֹּבֶץ (Milél) 1 Sa. 17:38 Root כָּבַע. In this word there is a singular confusion of the segolate and penacutic form כָּבַע with the acute כָּבַע, which may be thus explained. Properly

each of these words was a segolate, of the form **פֶּלַעַל** (like the Arabic **قَبْعَة** a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. **קוֹרֵשׁ** Dan. 11:30, **שׁוֹרֵק** 2 Sa. 18:9, Syr. **ܫܘܪܝܩ**), had such force in this word, that it was retained even in the pl. **בִּזְעִים** (for **בִּזְעִים**, or **בִּזְעִים** *kôvaim*), as if from the singular **בִּזְעָה**, of the form **עוֹלָת**. Hence it was that such a form (**בִּזְעָה**) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare **בִּזְעָה**, constr. **בִּזְעָה**). A longer and secondary form is found in Syr. **ܡܚܕܐ**. Intermediate forms, which fluctuate between the two, are **בִּזְעָה** Eze. 27:10, **בִּזְעָה** 23:24.

**בָּרַח** unused in Kal.—(I) TO BURN; Gr. *καίω* (*kaíō*); Arab. **كوى**; Syriac **ܥܠܐ** to burn in, to brand, to mark by burning, see **בָּרַח** No. II, **בָּרַח**, **בָּרַח**. —(II) Like the cognate words **בָּרַח**, **בָּרַח**, **בָּרַח**, also **בָּרַח**, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. **בָּרַח** a window, Arabic **كوة** an aperture, **كوة** a window. I formerly derived this from **בָּרַח** to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, **كوى** to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.  
[Derivatives, **בָּרַח**, **בָּרַח**, **בָּרַח**.]

**בָּרַח** *mighā*, Dan. 11:6, see **בָּרַח**.

**בָּרַח** fem. a burning, a burnt part of the body, Ex. 41:25. Root **בָּרַח**.

**בִּזְעָה** [conet. **בִּזְעָה**], m. a star, Gen. 37:9; Psal.

8.4. (Arabic **كوكب**, Syr. **ܡܚܕܐ**, Ethiop. **ከፍተኛ**: and **ከፍተኛ**: id.; whence denom. verb **כִּכַּב** to sparkle like a star. The root is **כִּכַּב**,

Arab. **كَب**, *Ātān*. **כִּכַּב** to roll up in a ball; whence **כִּכַּב**, and **כִּכַּב** being softened **כִּכַּב** prop. a globe, a ball; compare **כִּכַּב**.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. **كوكب**, often in Hariri.

**בָּרַח** TO MEASURE (like the Syr., Chald., Arab **كَل** for **كَل**). In Kal it occurs once, Isa. 40:12.

PILPEL **בָּרַח**—(1) to take in, to hold, to contain; prop. used of a vessel (in *fid* halten, messen). 1 Ki. 8:27, “behold heaven and the heaven of heavens cannot contain thee,” 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (aushalten), Mal. 3:2; Pro. 18:14; Jer. 20:9. —(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. **בָּרַח** to be provided with food, 1 Kings 20:27.

HIPHL **בָּרַח**.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, **מְרַבֵּה לְהַכִּיל** “containing much.”

(2) i. q. Pilp. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

**בָּרַח** an unused root. Arab. **كَام** Conj. II. to heap up, **كَوْمَة** a heap, like the Hebr. **בָּרַח**, which see. This root belongs to the very widely extended family of stocks **כָּמ**, **עָם**, **אָם**, concerning which see below on the root **עָם**.

**בָּרַח** (of the form **עוֹנֵב**), a globe, little ball of gold (from the root **כָּמ**, **כָּמ** to make globular), perhaps collectively *globules*, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

**בָּרַח** unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHL, and the noun **בָּרַח**. A secondary root is the Arab. and Æth. **كَانَ**, **كَانَ**: to exist, to be. As to **בָּרַח** Job 31:15; see Analyt. Ind.

PILPEL **בָּרַח**.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. **בָּרַח** absol. (*zielen*), followed by **ל** of the mark, Ps. 21:13. Metaph. with the

omission of לֵב (for the full form, see HIPHIL, No. 4),  
to turn one's mind to any thing, to have in one's  
mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. 113.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, to be prepared, Ezek.  
28:13.

**HIPHEL** **יָחַל** i. q. **Pilel**.—(1) *to set up, to erect*, e. g. a seat, Job 29:7; Ps. 103:19; hence, *to establish*, Ps. 99:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by ? 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by ל of pers. (against any one), Ps. 7:14; *to set the face*, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(a) לִבְּךָ לְהַקְדִּים *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezer. 7:10; and without לִבְּךָ 1 Chron. 28:3, הִקְדַּנְתִּי לִבְנוֹת, “I have purposed to build,” Jud. 12:6.—(b) הִקְדִּין *to apply the mind*, 1 Sa. 23:22; followed by ל of pers. (for to care for) 2 Ch. 29:36.—(c) לִבְּךָ לְהַקְדִּים *to direct the heart to the Lord*, 1 Sam. 7:3; 2 Ch. 20:33; and without לִבְּךָ לְהַקְדִּים Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 38:41, etc. — *As to the Inf. absol.* לִּמְעַן (for לְמַעַן), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand firm, to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נִבְּחָן Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἡμαρ, σταθερά μεσημβρία, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(a) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) *to be true, sincere*; Ps. 78:37, לִבָּם לֹא נִבְּחָן עִמּוֹ “their heart was not sincere towards him.” Part. f. נִבְּחָן *which is sincere, sincerity*, Ps. 5:10.—(c) *to be firm, constant*; רִיחַ נִבְּחָן a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, **בְּזֶן הַדָּבָר מֵעַם** **הָאֱלֹהִים** "the thing is certainly decreed of God."—

(d) *to be firm, intrepid*, used of the mind, Ps. 57:8; 108:2; 112:7.—(e) *to be sure, certain*, אֲשֶׁר כִּבְּרָא certainly, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared*; Ex. 19:11, הָיָה בְּכֹלֵיךָ "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by ? of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by ? of the thing, *to be ready for any thing*, i. e. to be near doing it; Ps. 38:18, אֲנִי לִפְלֹעַ בָּהֶן "I am near falling."

HITHPAEL הִתְפַּל, once Proverbs 24:3; elsewhere הִפְּלוּ—(1) *to be established, confirmed*. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself.* Ps. 59:5.

Derived nouns, מְכוּלָה, מְכוּן, פִּיּוּן, בִּנּוּן, אֲבוּן, בּוּן, and the pr.n. יְהוֹחֲבִין, בְּנֵיָהּ, וְבָנֶיהָ, יְבִין.

כִּנָּה 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phœnicia, called in the parallel place, 2 Sam. 8:8, קִנְיָה. In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

**כִּיב** m. a cake, a small cake [used for idolatrous offerings], Jer. 7:18; 44:19; Greek *καών, χανών, χαβών*, a word adopted from the Phœnicio-Shemitic. It is from the root **כִּיב**, Piel **כִּיב** (Ch. **כִּיב**) *to prepare*; not, as some have supposed, from **הִיב**, like the Greek *πόπανον, πέμμα*, from *πέπω* to cook, bake; for this root has the signification of *burning, branding, not cooking*.

כּוֹס pl. כּוֹסוֹת f. (Jer. 25:15)—(1) *a cup*. Syr ܟܘܣܐ, Chald. ܟܘܣܐ, ܟܘܣܐ, ܟܘܣܐ, [" Sam. ܟܘܣܐ and ܟܘܣܐ"], Arab. ڪاس, ڪاس, ڪاس *a cup full of wine*. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that כּוֹס appeared to him to be contracted from כּוֹס, כּוֹס, *a receptacle, a vessel, a cup*, like כּוֹס *a purse* from כּוֹס, according to the analogy of the nouns כּוֹס for כּוֹס, כּוֹס for כּוֹס, כּוֹס, compare also כּוֹס. Genesis 40:11, 13, 21; 2 Sam. 12:3; Psalm 23:5. Psalm 116:13, כּוֹס יְשׁוּעוֹת אֱלֹהִים "I will take the cup of salvation," i. e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כּוֹס הַתְּרוּעָה), so that they rush reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

49:13; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כור a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כרה, אקר, קר, קר. Compare Arab. كور a digging in the earth, and in the Indo-Germanic languages, Sanscr. *k'hûr*, to cleave, to dig. Hence כרה μάχαιρα, a sword, so called from its piercing, קר executioner, also מכנה, מכנה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, כור כור." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כור is ως ό λέων, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such *idea* is comprised in what goes before.]

However, all the ancient interpreters have taken כור as a verb, and this may be defended, if we regard כור a participle of Kal, formed in the Chaldee manner (כור part. כור) and plural, for כורים (like כור Ps. 45:9, for כורים); although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare

קלל and Arab. حز to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. σπυξαν (the verb which they use elsewhere for קרה, קר). Vulg. *foderunt*. Syr. حار. — Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinzerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d.

A. T. i. p. 180), compare حار I. V. to fold round a head-dress, حور a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition ἡσχυραν, *they disfigured*, i. e. they stained with blood, prob. ascribing to the root קר the signification of the Aramaean קר.—Farther, that כור was commonly regarded as a verb is shown by the reading of two MSS. כור (קר) for קר.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that כור in this passage, does not mean, *as a lion*; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9.), expressly disclaim the meaning of "*as a lion*." 3rd, Ben Chain states that, in the best MSS., he found a ק and כ on the word כור, כור. 4th, כור is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כור as a participle pl., or whether we read כור pret. of the verb; the latter is apparently preferable. We may either take it from כור with כ inserted, or from a kindred root כור (compare כור and כור). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David [the authority of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. **כִּיר** or **כִּיר** an unused root, prob. i. q. **יָר** to be hot, to boil (gábrēn), hence to cook. Hence **כִּירִים** frying pan, **כִּיור** basin, and—

**כִּיר** m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. **كُور**, Syr. **ܚܝܪܐ** id.)

**כִּיר עֶשֶׂן** ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere **עֶשֶׂן**, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

**כִּיר** i. q. **כִּיר** which see.

**כִּוֶּשׂ** pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. *Aithiopia*, *Aithiopes*, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in *Æthiopia*, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard **כִּוֶּשִׁים** as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from **כִּוֶּשׂ** and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

**כִּוְשִׁי** m.—(1) Gent. n. from **כִּוֶּשׂ** No. 1, an *Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. **כִּוְשִׁים** 2 Chr. 21:16; Dan. 11:43; and **כִּוְשִׁיִּים**, Am. 9:7, fen. **כִּוְשִׁית** Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

**כִּוְשָׁן** [*Cushan*], f. Hao. 3:7, i. q. **כִּוֶּשׂ**, No. 1.

**כִּוְשָׁן רָשָׁעִים** ("most malicious," (or wicked) "*Æthiopian*?" [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10

**כִּוְשָׁרָה** f. *prosperity*, pl. (comp. **כִּוְשָׁרָה**, **כִּוְשָׁרָה**) Ps. 68:7. Root **כִּוְשָׁר** No. 2.

**כִּוְשָׁה** 2 Ki. 17:30, and **כִּוְשָׁה** verse 24. pr. n. *Cuthah*, *Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, **כִּוְשָׁהִים**. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia: others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

**כִּוְשָׁה**, see **כִּוְשָׁה**.

**כָּזַב** in Kal part. **כָּזֵב** Ps. 116:11; of more frequent occurrence in—

PIEL **כָּזַב** TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. **كذب**.) Followed by **ל** to lie to any one, to deceive him. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by **אֶת** id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. **כָּזַב**.

HIPIIL, to reprove of lying, to convict of falsehood, Job 24:25.

NIPHAL, pass. of Hiphil, to be proved false, or deceitful, Job 41:1.

The derivatives follow, except **כָּזַבְתִּי**, **כָּזַבְתָּ**.

**כָּזָב** m.—(1) *falsehood, lying*, Ps. 4:3; 5:7; Prov. 6:19.

(2) *any thing that deceives, deludes by false hope*; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

**כִּזְבָּא** ("lying"), [*Chozeba*], pr. n. of a place. 1 Ch. 4:22, which appears to be the same as **כִּזְבִּי**, which see.

**כִּזְבִּי** ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

**כִּזְזִיב** [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere **כִּזְזִיב**.

**כָּרַח** an unused root; nearly the same as Arab. **كسر** (the root **كسر**, which is found in Simonis, is altogether wanting in Arabic), to break with vio-

lence, to rout an enemy, med. Kesra, to be angry, followed by علی; compare Syriac ܠܥܠܐ, bold, daring. (Kindred roots are קָצַר; קָזַר; אָכַר; אָכַר; אָכַר; אָכַר.) Hence

כָּח rarely כֹּחַ Dan. 11:6, with suff. כָּחִי (from the root כָּח; which see).

(1) *strength, power, might*—(a) of men, Jud. 16:6, 30; Job 26:2, לֵא כָח “to him who is devoid of strength.” כָּח Ps. 103:20 i. q. elsewhere לֵא כָח. —(b) of animals, Job 39:11. —(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, אִתָּה כָּח “thou art my strength” i. e. the son of my strength, begotten in my youthful vigour. The “strength of the earth” is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare כֶּחַל No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i. p. 1069.

כָּחַר unused in Kal; kindred root כָּחַשׁ, prob. TO DENY, TO DISOWN, i. q. Æth. አሕረ: and Arab. جحد.

[“This root, like כָּחַשׁ and כָּחַל, appears to have had the signification of *covering, covering over*; and this idea was partly transferred to that of *denying* (in כָּחַשׁ, כָּחַר), and partly to that of *smearing over* (in כָּחַל).” Thes.]

PIEL כָּחַר (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and ? (Ps. 40:11) or כֹּחַ of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHIŁ כָּחַר. —(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

כָּחַח an unused root, having, as I consider, the same meaning as Syriac ܕܡܚܝܬ to pant, Germ. trucheln ‘compare the roots of similar sound, which also are

onomatopoeitic, נָפַח, אָנַח, נָהַח; hence, *to exert or exert strength*, whence כָּח *strength, power*. I consider the Arab. كح to overcome in battle, as a secondary root, formed from the Hebr. כָּח.

כָּחַל i. q. Arab. كحل TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as if with charcoal, so that it would be kindred to נָחַל charcoal. For the *paint* of the Hebrew women (elsewhere called ܒܝܬ, Gr. στίμμι) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

כָּחַשׁ (kindred to כָּחַר)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare כָּחַשׁ Isa. 58:11). Ps. 109:24, כָּחַשׁ בְּשָׁרִי “my flesh faileth of fatness,” i. e. is void of fat, is become lean. Compare כָּחַשׁ.

PIEL כָּחַשׁ.—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by א of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, כָּחַשׁ בַּיהוָה to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, כָּחַשׁ בְּאֵשׁ שֶׁבַע וְכָחַשׁ “lest I be full and deny (God).”

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by ל 1 Ki. 13:18, כָּחַשׁ לוֹ “he lied to him.”

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; כָּחַשׁ לַיהוָה Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

כָּחַשׁ.—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

כָּחַשׁ m. (for כָּחַשׁ, כָּחַשׁ, of the form כָּחַל), *lying*, Isa. 30:9.

כִּי—(A) prop. relative pron. i. q. ܕܝܝܬ, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

sive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas, jâ, jat* (softened for *gas*, etc.); interrog. *kas, kâ, kim*; Latin *qui, quæ, quod*; Pers. *کی, که*, and even Chinese *tsê, he*, and *tchê, who*; the correlatives of these words are the demonstr. *הי, הו, הי, הי, הי, הי*, Gr. *ἐ, ἵ=ε, ἴ, ε*, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. *די, די, די (die)*; interrogatives *מי, מי, מי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. *وی, و*, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *לְאֶרֶץ לָקַחְתָּ* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲשֶׁר לָקַח מִשָּׂם*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *בְּיָמָיו עָמַר אֶתְּהָא וְאֶל עָפָר תִּשָּׁב*. An equally probable instance is Gen. 4:25, *בְּיָמָיו הָרְגוּ לוֹ*, Vulg. *quem occidit Cain* (LXX. *ὃν ἀπέκτεινε Καὶν*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth *כְּנִשְׁתָּא בְּיָמֶיהָ* who was rejected" (LXX. *μεμνημένην*. Vulg. *abjectam*; Ch. who was rejected); Isa. 57:20, "the wicked are like a troubled sea *יָם יִבְלֵל לֹא יִשְׁכָּט*," Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *אֲשֶׁר*. Just like *ὅτι*, Gr. *ὅτι* (whence *uti, ut*); Latin *quod, quia*; French *que*; it commonly becomes—

(B) A relative conjunction.—(1) THAT (Germ. *daß*, sprung from the demonstr. *daß* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אֲשֶׁר*, and fully *אֲשֶׁר* *אֲתָ* (see *אֲשֶׁר* B, No. 1); Gen. 1:10, *וַיֵּרָא אֱלֹהִים כִּי טוֹב*, prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֹה*, "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e. g. *כִּי טוֹב* *it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and *כִּי יָהִי* which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (*trug sich das zu, daß*), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) *כִּי* *num verum est quod?* *is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, *כִּי אָמַרְתִּי* "is (it) that I said?" 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare *ה* No. 1, b), *nonne verum est quod, is it not true that* (French *n'est-ce pas que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) *כִּי* added to adverbs and interjections, which have the force of a whole sentence, e. g. Job 12:2, *כִּי אֲמַנְתִּים* " (it is) true that you are the people." So *כִּי* *behold that*, does not differ from the simple *הִנֵּה* Ps. 128:4; *כִּי* *id.*; 1 Sam. 10:1; *כִּי* *also that* (see *אֲמַר*); *כִּי* *only that* (see *אֲמַר*). In all these phrases *כִּי* may in Latin [or English] be omitted; and this is always done—(c) when *כִּי* is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. *ܐ* (see a number of examples in Agrelli Otiola Syr. p. 19): Gen. 29:33, *כִּי שָׁמַע* "and she said, Jehovah has heard," prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as *כִּי יְהוָה* "by the life of God (I declare) that," 1 Sa. 20:3; 25:34; 26:16; 29:6; 2 Sa. 2:27; *כִּי* *אֵל* Job 27:2; *כִּי* *אֵל* Isa. 49:18; *כִּי* *אֵלֹהִים* 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) so that, that, used of consecution and effect (compare Arab. *فَ* in the sense of *that* final, in order that). Job 6:11, *כִּי אֲחַל* "what is my strength that I should hope?" Isa. 36:5, *כִּי* "upon whom dost thou so trust, that thou shouldest rebel?" Isai. 29:16, "is then the potter as the clay *כִּי יֵאמָר מַעֲשֵׂה לַעֲשֹׂהוּ* so that the work may say of the workman, he hath not made me." Ex. 3:11, *כִּי אֵלֶיךָ אֵל פָּרַעְה* "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hrs. 1:6, "I will



great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. . . . בִּי הִמָּאָה וְדָבָשׁ יֹאכְלוּ כָּל-הַנוֹחֵר וְהוֹי" "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places בִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive . . . 16. for (בִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not . . . 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γὰρ, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramshorn's Lat. Gram. § 191, i. And בִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, יָנֹכַח מִפְּנֵי לֹא יֵצֵא מִפֶּה אֶנּוּ, nicht aus dem Munde kommt ja das Unheil. Isa. 32:6—8. —Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? הֵיכָּה בִּי for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, אֱלֹהִים הוּא בִּי "for he (Baal) is a god."

From the causal power there arises—(6) its varied use in *adversative* sentences. For often—(a) after a negation, it is i. q. *sed, but* (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan . . . 4. הִנֵּה אֲנִי אֵל אֲרָצִי but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אִם-לֹא.) Gen. 45:8, "you have not sent me hither, but (בִּי) God," pr. *for* God sent me. Gen. 19:2, לֹא בִּי בְּרָחוּב נָלִין, "(we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psal. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare אם בִּי B, 1. Once for אם בִּי B, 2. 1 Sa. 27:1. "nothing is well for me, אִם-לֹא בִּי unless that I flee." LXX. *ἐὰν μὴ*.—(b) On a similar principle is the use of בִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num*

*tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedaemoniis relinqueret, quam acceperat servientem,*" for "*Minime vero, nam—*;" Germ. nein sonder, nein denn; aber nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (בִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" id. fährte dich ja, etc. Psal. 44:21—23, "if we have forgotten God...would not God search this out. 23. but on the contrary, (בִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): בִּי אֶפְתָּה but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psal. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs—(c) without any previous negation, like ἀλλὰ γὰρ, *enimvero, but truly, yet*; aber ja, aber freylich. (Comp. אם בִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, יִדְּשָׁנוּ אֲדָשׁ לֶצֶחַ אֲרָצָה בִּי yet it is not threshed hard;" aber man bricht ihn freylich nicht stark. Isa. 8:23, לֹא בִּי מוֹנֶה לְאִשֶּׁר מוֹנֵץ לָהּ, "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel.—(d) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3.—Also—(e) a causal power is also manifest in those examples in which it may be rendered by the Latin *quoniam, although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, הוּא בִּי אֲלֹהִים although it was near (prop. for this was near): for (בִּי) he said," etc. Psal. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which בִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as יַעַן בִּי and עַד בִּי *on account of, because*; בִּי until that, until; עַד בִּי and עַל בִּי for the reason that, because; see Lehrgr. 637.

In the expression בִּי עַל the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for אֲשֶׁר עַל-בִּי *on account that, because*, like עַל-בִּי Job 34:27, for אֲשֶׁר עַל-בִּי. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take בִּי in its own proper causal power, separating it in such cases from the following עַל-בִּי; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

**that.]** A similar transposition occurs in לָמַן לָּ for לָּמַן *inde* (for *de—in*); מִלְכָּד; זָכָר מֵן and מִלְכָּד; Syr. מִלְכָּד; חֲלָב מֵן (see אֵם בִּי letter C, No. 8), and in Gr. ὄρι τι for τι ὄρι. The opinion of Winer cannot be assented to, who (Simonis Lex. page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered for *therefore*. See Sal. b. Melech on Gen. 18:5, כִּי עַל כֵּן כְּמוֹ עַל אִשֶּׁר יוֹב. כָּל בִּי עַל כֵּן שְׂבַמְרָה

A remarkable example of the various significations of 'פ is found in Josh. 17:18, "Thou shalt not have one lot only, but ('פ) thou shalt have the mountain, since ('פ) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for ('פ) thou must drive out the Canaanite, because ('פ) they have chariots of iron, and because ('פ) they are strong," i.e. they are so troublesome and injurious to you; comp. Josh. 14:3.

**כִּי** is used—(A) so that **אם** may refer to an interposed or parenthetic clause, and each particle retain its own native force.—(1) *that, if, daß, wenn.* 1Sa. 20:9, “God **כִּי** קָלַתָּה הָרָעָה לְפָנֶיךָ” (**אם**) יָדַע אָרַע **כִּי** מַעַם אָבִי לְבוֹא עָלֶיךָ” **וְלֹא** אָתָּה אָגִיד לָךְ **כִּי** I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee.” Here, after the parenthetic sentence, the other words are adjoined with ו copulative. In other cases **כִּי** itself is repeated, Jer. 26:15, “know ye, **כִּי אם** מָמַתִּים, **כִּי אם** אָתָּה אֵחָי **כִּי** דָם נָקִי וְנוֹרִי” that if ye slay me, ye will bring upon yourselves innocent blood;” Germ. *ich sollt wissen, daß, wenn ihr mich tödtet, so werdet ihr u.f.w.*

(2) *that since*, that inasmuch as (compare **D**  
No. 5), Gen. 47:18.

(3) *for, if*, Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (sondern, wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (sondern wenn), after a negation. Ps. 1:1, “blessed is the man who walketh not... (if he walk not...). 2. *but if* his delight is in the law;” and simply *but* (sondern), i. q. ‘פ No. 6. Gen. 32:29, “thou shalt no more be called Jacob, but (וְכָל) Israel.” 1 Sa. 8:19, “nay, but (וְכָל) a king shall be over us.” Ps. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. ‘פ No. 6, b). 2 Sa. 13:33, “let not the king take it to heart, because they say that all the king’s sons are dead; (not so) but (וְכָל) Amnon only is dead.”

(2) *unless* (außer wenn), also after a negation: (Germ *fondern*, formerly was also i. q. *nisi, unless*).—(a) followed by a verb, Gen. 32:27, "I will not let thee go, unless (אִם כִּי) thou bless me." Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(b) followed by a noun, Gen. 39:9, "he keeps back nothing from me, except (אִם כִּי) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:18, "who is blind (i.e. no one is to be called blind). אִם עֲבָרִי except my servant?"

(3) without a previous negation; *but*, Germ. *aber*, Gen. 40:14, וְנִזְכֹּרְתִי וְנָא “but remember me when it shall be well with thee;” Num. 24:22. Some have denied this sense of אֲנִי, but it is clear that it is also found in the simple אֲנִי (see No. 6, c); and it is not to be wondered at, as also the Germ. *sondern* was formerly used without a negation, see Frisch’s Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i. q. *ʔ* B, 1, c, *that*, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i. q. 'י of time (No. 3); *when, if*, Ex. 22: 23, "if (אם) thou afflictest him (the orphan), וְעָץ אִם יִבְכֶּה וְאֶשְׁמָע אֵלָיו שְׁמַע אֶל־בְּכִיָּתוֹ, and if he shall cry to me, I will hearken to him." With this agrees the old Germ. *wenn* daß for *wenn*, prop. *wenn* (es ist) daß, and אִם 'י appears to me to be transposed for 'י אִם *if* (it be) *that*.

(3) i. q. ? causal (No. 5); *for*, Job 42:8; Prov. 23:18.

בִּי-עַל-כֵּן on this account that, likewise, see בִּי,  
letter B, No. 7.

II. כִּי subst. ḥp. λεγ. Isa. 3:24, contr. from כִּי, from the root כִּי (compare כִּי from כִּי, כִּי from the root כִּי) *a mark branded, or burnt in*. Arab. كَعِي id., from the root كَعِي.

**כִּד** an unused root. Arab. **كاذ** Med. Ye, *use deceit*, prop., I believe, *to ensnare*, so that it is cognate to the verbs **אָכַד**, **אָנַד**, and others, with which it is compared under that root. Hence **כִּיד** deceit, snares; also destruction, ruin, war. So the Hebr.—

**כִּיד** *m. destruction, calamity, Job 21:20. See also כִּידוֹן.*

תִּדְבֹּק m. ἀπαξ λεγόμεν. Job 41:11, *a spark*, from the root דָּבַק, which see. (Arab. كيد *a striking of fire*.)



¶ *parag.* Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

כָּכָר f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), cstr. כָּכָר pr. *a circle, globe*, for כָּכָר from the root כָּכָר Pl. כָּכָר. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κυκλος*; comp. כָּכָר.) Specially—

(1) *a circumjacent tract of country*, *der Umkreis*, Neh. 12:28; כָּכָר הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *kar' êxochy* הַכָּכָר, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. *ἡ περιχωρος τοῦ Ἰορδάνου*, Matt. 3:5; now called *البحر el Ghôr*.

(2) *a cake, a round loaf*, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. כָּכָרֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. *ܚܒܢ*), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, כָּכָר וְהָב a talent of gold; 1 Kings 9:14; 10:10, 14. Dual כָּכָרִים two talents, 2 Ki. 5:23; כָּכָרִים כָּכָר two talents of silver, *ibid.*; where כָּכָרִים holds as it were a middle place between the absolute state כָּכָרִים and the const. כָּכָרִי, which could not be used without taking away the numeral distinction. Pl. כָּכָרִים const. כָּכָרִי f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

כָּכָר pl. כָּכָרִין Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once כָּלֹל (Jer. 33:8 כְּחַיִּב), followed by Mak-kaph כָּל m. prop. subst. *the whole, totality*, *das Ganze, die Gesamtheit*, from the root כָּלֹל to complete.

(Arabic *كل*, Syriac *ܐܠܝܐ* id. ["Sam. 2:2, Æthiop. *ከሉ*"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all and whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל הָאָרֶץ the whole earth, all

the earth, Genesis 9:19; 11:1; כָּל הָעָם the whole people, Genesis 19:4; כָּל הַצֹּאן the whole flock, Genesis 31:8; כָּל הָאֵיל the whole ram, Exodus 29:18; כָּל הַיּוֹם the whole day (see יוֹם, letter *g, β*); כָּל הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; כָּל אֶרֶץ כּוּשׁ the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל עַמִּי all my people, Gen. 41:40; כָּל לִבְכֹּךְ וּבְלִבְשֹׁךְ Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; כָּל יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. כָּלְךָ, כָּלִי all of thee, Isa. 14:29, 31; 22:1; כָּלֹו all of him, Gen. 25:25; כָּל is rarely placed after in the genitive (in the same manner as the phrase הָיָה הַיָּרְדֵּן and the like) as כָּל הַיָּרְדֵּן the whole vision, Isa. 29:11; more often with a suffix, as כָּלֹו יִשְׂרָאֵל prop. *Israel, it the whole*, 2 Sa. 2:9; כָּלֹו מִצְרַיִם for מִצְרַיִם Eze. 29:2; כָּלֹו Job 34:13. (As to a similar use of the Arabic

words *كل* and *جميع* see De Sacy, *Gramm. Arabe* ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); כָּל הָעָמִים all peoples, Isa. 2:2; 25:7; כָּל הַלַּיְלֹות all nights, Isa. 21:8; כָּל בְּנֵי הָאָדָם all the wicked, Psalm 145:20; כָּל הַנִּפְלִיִּים all those who fall, Ps. 145:14; כָּל יְמֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; כָּל יְמֵי לֵוִי all the Levites, Exod. 32:26; כָּל יְמֵי חַיֵּיךָ Isa. 18:3; כָּל מְלַכֵּי נְיוֹם all thy wondrous works, Ps. 9:2. But however, poetically, without art. כָּל יְמֵיךָ Isa. 13:7; כָּל שְׁלֹחַנוֹת Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. כָּלֵנִי all of us, Gen. 42:11; כָּלֵכֶם all of you, Deut. 1:22; כָּלֵם all of them, they all, Isa. 14:10, 18; 31:3; f. כָּלֵךְ Gen. 42:36; כָּלֵהָנָה 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, כָּלֵהָנָה "all (the virgins) whom they chose;" Gen. 7:22, כָּלֵהָנָה נִי רֵיחַ נִיחַ בְּאַפִּי "all in whose nostrils was the breath of life;" Gen. 39:5, כָּלֵהָנָה "whatsoever he had," and ellipt. כָּלֵהָנָה "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. כָּלֵהָנָה in all ages, Ps. 45:18, כָּלֵהָנָה יוֹם Est. 2:11.—(b) followed by a collective singular always having the article, as כָּל הָאָדָם Gen. 7:21; Jud. 16:17; כָּל הַחַיָּה all animals, Gen. 8:1; כָּלֵם they all, Isa. 1:23; כָּלֵהָנָה all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e.g. כָּלֵהָנָה every year, Est. 9:21; כָּלֵהָנָה every mouth, Isa. 9:16; כָּלֵהָנָה every house, Isaiah

14:10; קְלִפִּים every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; קְלִיבֹד all splendour, every thing splendid, Isaiah 4:5; קְלִינָה whatever is high, Isa. 2:12. Here also belongs קְלִי אָדָם every man, Job 21:33; 37:7; Ps. 39:6; and קְלִי בָשָׂר all flesh, all that is of flesh, *πᾶσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(a) without the art. כל *omnes, all*, Isaiah 30:5, קְלִיבֹדָאֵי they were all ashamed “all things (which are),” Isa. 44:24.—(β) with the art. כל *all (men)*; Genesis 16:12, יְדוּ כָּל “his hand against all men;” Eccl. 9:2, הַכֹּל בָּאֵשׁ לֶחֶל “to all it shall be, as to all,” the same lot awaits all; Job 24:24, הָיָה כֻּלָּם כַּכֹּס “they melt away, like all the rest they are carried away” (where כָּל is put for the fuller כָּל־הָאָדָם Jud. 16:17); also *all things*; Ecc. 1:2, הַכֹּל הֶקֶל “all things are vanity;” Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as קְלִי־דָבָר anything whatsoever (irgend eine Sache), Ru. 4:7; Lev. 4:2; Nu. 35:22; Eze. 15:3; hence with a negation, לֹא and אִין, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, לֹא יִבָּלֵם קְלִי־אֱלֹהִים בָּל נֹי... לְהַצִּיל עֲמֹ, “nor is any god of any people able to save his people.” Ex. 12:16, לֹא יַעֲשֶׂה קְלִי־מְלָאכָה לֹא “not any work shall be done,” i. e. no work shall be done. Prov. 12:21, לֹא יֵאָזֶה לְצַדִּיק קְלִי־אָוֶן “there shall no evil happen to the righteous.” Ecc. 1:9, אִין קְלִי־תִרְשָׁשׁ “there is not anything new.” Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, יָקֹחַ הַכֹּל “(where כל has the article) “when he dies he does not take away all this,” *im Tode nimmt er das Alles nicht mit sich*; and also in those passages where כל is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, לֹא טָעַם קְלִי־הָעָם לֶחֶם “the whole people did not taste food.” Nu. 23:13, לֹא רָאָה הַכֹּל “the whole of him thou wilt not see (but only a part).” And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς*, for *παντοῖος, παντοδαπός*, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, *Biel* for *Bielerten*, Gram. § 106, 4). קְלִי־עֵץ trees of every kind, Lev. 19:23; קְלִי־טָבָח saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6, קְלִי־הַכֹּל בָּל־אָדָם “altogether vanity is every man,” *ganz eitel, lauter Eitelkeit*, i. q. הַכֹּל אֶדָּה.—(b) other adverbs, especially in the

later Hebrew. קְלִי־עֵצָה *wholly as, altogether like* (gerade so wie, eben so wie), Eccles. 5:15; קְלִי־עוֹר altogether in the same period of time, eben so lange, *ganz so lange*, Job 27:3. Comp. Lehrs. p. 626.

*Note.* When כל stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. קְלִי־הַנְּשִׂמָה תְּהִלָּל Ps. 150:6; rarely with כל as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—כל is found separated from its genitive, Hos. 14:3, קְלִי־הַשָּׂא עוֹן.

כל followed by Makk. קְלִי Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. קְלִי־מַלְכוּתָא the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes*, followed by a plur. Dan. 3:2, 5, 7. With suff. קְלִי־הֶן all of them, Dan. 2:38; 7:19. Absol. in emphat. st. כָּלָא (*Milél*, in the Syriac manner) i. q. Hebr. הַכֹּל *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, הִשָּׁל כָּלָא “breaking to pieces all things;” Dan. 4:9, מִזֵּן לְכָלָא בָּה “food for all (was) in it” (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramæan manner, in which particles heaped upon one another weakly are so commonly used); in the phrases קְלִי־כֹּחַ altogether on that account, קְלִי־בְלִדְנָה wholly because, for the simple *because* (see קָבַל).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by מִן from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by מִן of pers. *to withhold something from some one*, to prohibit in respect to anything, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. כָּלָא, אֵל, Eth. ἡδῶλ:

*to prohibit*, Arab. لَا to guard, لَا to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλίσις, κλαίς, κλειώ, κλειά*; in the signification of prohibiting: *κολλέω, κολούω, κολάω*. Compare also *celo, oculto*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb קָלַה, which see; as קָלַתִּי 1 Sa. 25:33, קָלִי 1 Sa. 6:10, קָלָה Gen. 23:6, and קָלַתִּי Ps. 119:101. On the other hand, קָלָא Dan. 9:24, inf. Piel is for קָלַי or קָלִית (Lehrs. page 418).

Derivatives, מכלאח, מכלה, כליא, כלוא, and—

כלא m. with suff. כלוא Jer. 52:33, a prison, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully כלא בית הכלא 2 Ki. 17:4; 25:27, pl. כלאי Isa. 42:22.

כלאב (perhaps for כלחא, "whom the father (i. e. creator) has perfected"), [Chileab], pr. n. of a son of David, 2 Sa. 3:3.

כלאים dual. two things of diverse kinds, heterogeneous things, prop. two separations, two separated, i. e. diverse, things. (Arab. كلا both, see De Sacy, Gram. Arabe ii. page 122; and Jauhari, as quoted by him on Hariri Cons. page 87; Æthiop. ሁለት: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כלב an unused root.—(I) onomatopoeitic, prop. imitating the sound of striking, beating (like the kindred root כלף, which see), flappen, klopfen, figuratively applied to the barking of dogs (just as it is said in Germ. der Hund schlägt an), klaffen, French clafir, clabauder, Swedish glaffa, to bark. Hence כלב a dog.

(II) i. q. כלב to plait, to braid, in the Western languages, with the letters transposed, πλέω, plico, plecto, flecto, flechten. Hence כלב II. is not given in Thes.].

כלב ([ "perhaps 'dog,' i. e. כלב"], i. q. כלב "rabid"?), Caleb, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כלבי 1 Sa. 25:3.—(2) 1 Ch. 2:18, 19, for which there is כלבי ver. 9.—(3) 1 Ch. 2:50.

[ "כלב אפרתה" [Caleb-ephraiah], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.]

כלב, plur. כלבים, const. כלבי m. a dog, so called from barking, as if, barker, see כלב No. 1. (Arab.

كلب, Syr. ضحأ idem. Secondary roots, taking their signification from the nature of dogs, are כלב to be rabid, to persecute one's enemies; also,

כלב to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called dogs, Ps. 59:17, 21. As a dog is

also an unclean and despised animal, so by way of reproach, any one is called a dog, 2 Ki. 8:13; a dead dog, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; a dog's head, 2 Sa. 3:8 (compare Gr. κύων, Germ. Hestopf, and Hundsfott, i. e. dog's foot); just as, in the East, in the present day, Christians are called dogs by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to scorta virilia (κύεσ, Apoc. 22:15), Deu. 23:19; elsewhere כלבים.

כלה—(1) TO BE COMPLETED, FINISHED. (Kindred roots כלל and כלל q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence to be prepared, made ready for some one by any one, Prov. 22:8, וְכָלֵךְ יִכְלֶה "and the rod of his anger shall be prepared;" followed by מעם מלחמה of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also to be accomplished, fulfilled, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) to be past, gone by, of a space of time, Gen. 41:53; Isa. 24:13, וְכָלֵךְ בְּצִיר "when the vintage is ended," 32:10; 10:25, וְכָלֵךְ "and the indignation (period of indignation) shall be past," 16:4.

(3) to be consumed, spent, Gen. 21:15; 1 Ki. 17:16; to be wasted, to be destroyed, to perish, Jer. 16:4; Eze. 5:13; Ps. 39:11; to waste, to pine away, Lam. 2:11, "my eyes waste away with tears." Of frequent occurrence is the phrase כלתה נפשי Ps. 84:3, כלתה רוחי Ps. 143:7, כלו עיני Ps. 69:4, כלו Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חוים), to vanish away, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once תכלה 1 Ki. 17:14 in the manner of verbs כל.

PIEL כלה—(1) causat. of Kal No. 1, to complete, to finish, Gen. 2:2; 6:16; also to prepare evil for any one, Prov. 16:30.

(2) to come to an end, i. e. to finish, followed by a gerund, to cease doing any thing, Gen. 24:15, וְהָיָה טָרָם כִּלְהָ לְדַבֵּר "he had not yet done speaking," had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by לו; Ex. 34:33; Lev. 16:20.

(3) to consume, Isaiah 27:10, to waste (one's strength), Isa. 49:4; to destroy men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, וְעַל כָּלֵהָ 2 Ki. 13:17, 19, and וְעַל־לְבָלָה 2 Ch. 31:1, even unto destruction; to make to pine away, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כלל there is כלל, in the manner of verbs כלל.

PUAL **כָּלָה** and **כָּלָהּ** to be completed, finished. Gen. 2:1; Ps. 72:20.

Derivatives, **כָּלָה**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, and the proper names **כָּלָהּ**, **כָּלָהּ**.

**כָּלָה** adj. f. **כָּלָהּ** pining away (used of the eye); compare the verb No. 3. Deut. 28:32.

**כָּלָה** fem.—(1) completion, perfection; hence adv. **כָּלָה** 2 Ch. 12:12; Eze. 13:13, and **כָּלָה** altogether, Gen. 18:21; Ex. 11:1.

(2) consumption, destruction, **כָּלָה** to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by **כָּ**, Jer. 30:11, and **כָּ** of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

**כָּלָה** fem.—(1) a bride, maiden betrothed, so called from her being crowned with a chaplet, see **כָּלָה** No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. **כָּלָה** pl. **כָּלָה** id.]

(2) daughter-in-law, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare **כָּלָה**.

**כָּלָה** m. prison, i. q. **כָּלָה** Jer. 37:4; 52:31 **כָּרִי**. In **כָּרִי** there is **כָּלָה**.

**כָּלָה** m. wicker-work, woven of twigs or rods, from the root **כָּלָה** No. II., specially—(1) a basket for fruit, Am. 8:1.

(2) a cage for birds, Jer. 5:27. (Syr. **כָּלָה** id., and the same word is also adopted in Greek, **κλωβός**, **κλουβός**, **κλωβός**, a cage, see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [Chelub].—

(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

**כָּלָה** see **כָּלָה** No. 2.

**כָּלָה** **כָּלָה** [Chelluh], pr. n. m. Ezr. 10:35.

**כָּלָה** f. pl. denom. from **כָּלָה**; the state, or condition of a bride before her marriage, Brautstand, Jer. 2:2.

**כָּלָה** an unused root, to which interpreters have assigned various meanings. However I have no doubt but that it signifies the same as **כָּלָה** to be completed, finished (compare **כָּלָה** and **כָּלָה** and the examples given below on the root **כָּלָה**). Hence—

**כָּלָה** m.—(1) completion, finishing [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; "what can the strength of their hands profit me **כָּלָה** **כָּלָה** in whom completion is perished," who cannot complete any thing. LXX. **ἐν αὐτοῖς ἀπώλετο συντέλεια**. **כָּלָה** for **כָּלָה** (שָׁלָה). Hence—

(2) poetically used of old age, as rightly taken by

Targ. Saad. Ms. Kimchi: (the Arab. **كَلِم** to have an austere countenance, and **كَلِم** to draw up and contract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, **תָּבוּא בְּכָלָה אֵלַי קִבְרִי** "thou shalt go to the grave in old age," as if **כָּלָה** טובָה. As to the word with which I, together with others, formerly compared this, "Syr. **حسب** soundness, health;" it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barabhlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is "perhaps mature old age."]

(3) [Calah], pr. n. of a city and province of Assyria, probably the same as is elsewhere written **קָלָה**, which see. (Compare **קָרָר** and **קָרָר**.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

**כָּלָה** m. in pause **כָּלָה** pl. **כָּלָה** (from the lost sing. **כָּלָה**) const. **כָּלָה** properly whatever is made, completed, or prepared, from the root **כָּלָה**, a word of very general import, like the Germ. **zeug** from **zeugen**, i. e. to complete = **τεύχειν**, specially—

(1) any utensil, vessel. Gen. 31:37; 45:20. **כָּלָה** **כָּלָה** vessels of gold, of silver (**Silberzeug**). Ex. 3:22; 11:2. **כָּלָה** **כָּלָה** Ezr. 1:7, and **כָּלָה** **כָּלָה** Isa. 52:11, the vessels of the temple. **כָּלָה** **כָּלָה** vessels of wandering, outfit for exile (**Banderzeug**), Jer. 46:19.

(2) clothing (**zeug**), ornaments. **כָּלָה** **כָּלָה** a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) a vessel for sailing (**Schiffzeug**). Isa. 18:2.

(4) an implement, a tool (**Werkzeug**). **כָּלָה** **כָּלָה** musical instruments, 2 Chr. 34:12; Am. 6:5. **כָּלָה** **כָּלָה** pleon. instrument of a psaltery, Psalm 71:22. Metaph. **כָּלָה** **כָּלָה** instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, **כָּלָה** **כָּלָה** "as to the deceiver his instruments are evil," i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) arms, weapons (**Waffzeug**), Gen. 27:3; more fully, **כָּלָה** **כָּלָה** [כָּלָה] Jud. 18:11, 16. **כָּלָה** **כָּלָה** deadly weapons, Psalm 7:14. **כָּלָה** **כָּלָה** an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. **כָּלָה** **כָּלָה** an armoury (**Zeughaus**). Isa. 39:2.

**כָּלָה** see **כָּלָה**.

**כָּלָה** m. a prison. Jer. 37:4; 52:31, **כָּרִי**. Root **כָּלָה**.

כליה only in plur. כליה const. כליה f.

(1) the kidneys, reins. Exod. 29:13, 22; Job 6:13. חלב כליה אילים "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the inmost mind, as the seat of the desires and affections. Jer. 11:20, כתיב כליה (God) tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, כליה כליה "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. כליה, Arab.

כליה rarely and inaccurately כליה id. Schultens supposed the reins to be so called, because of their being double; compare כליה (which is unsuitable because כליה signifies rather things diverse in kind, and in Arabic this word is used in sing. dual and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why כליה should not be simply the fem. of the noun כלי and thus signify properly instrument, vessel (Gefäß), just as physicians call the veins and arteries, vessels.

כליה const. כליה m.—(1) destruction, consumption, Isa. 10:22.

(2) pining, wasting away. פ' יניח pining of the eyes, i. e. languishing itself, Deu. 28:65. See כליה No. 3.

כליה ("wasting away"), [Chilion], pr. n. m. Ruth 1:2; 4:9.

כליה m. [כליה] (from the root כלל)—(1) adj. perfect, complete, especially of perfect beauty. Eze. 28:12, כליה יפה of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) subst. the whole, the totality. Jud. 20:40, כליה העיר the whole city. Ex. 28:31, כליה תכלת the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. עולה a whole burnt offering, a sacrifice of which the whole is burned, Deut. 33:10; Psalm 51:21.

(4) adv. altogether. Isa. 2:18; Lev. 6:15.

כליה (perhaps "sustenance," from כלל to sustain, Pilpel of the verb כולל) [Chalcol, Calcol], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

כליה (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. כליה, which see.) Hence כל, כללי, מקלל, מקלל, מקלל.

(2) to put a crown upon, to crown (Arab. كل Conj. II. Ethiop. ለለ: Syr. Pa. id). Hence כלל, כלל.

כלל Chald. whence Shaph. כלל to finish, to perfect, Ezra 5:11; 6:14; Pass. כלל, Ezra 4:13. Chap. 4:12, in כתיב there is כלל, by omission of the letter ת.

כלל ("completion"), [Chelal], pr. n. m., Ezr. 10:30.

כלל unused in Kal, pr. TO WOUND; like the Arab. כלל Conj. I. II.; comp. Sansc. klam, to be exhausted, fatigued, whence perhaps is the Lat. calumnia. A similar figurative use is certainly found in Hebrew, ["like many other words implying, to pierce, to prick, to cut, such as כלל, כלל, כלל].

HIFHL כלל and כלל (1 Sa. 25:7).

(1) to reproach, pr. to hurt some one, 1 Sam. 20:34.

(2) to treat shamefully, to injure, 1 Sa. 25:7; Jud. 18:7.

(3) to put any one to shame, Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym כלל Hi. הוביש; comp. Isa. 45:16, 17; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) to be hurt, injured, 1 Sa. 25:15.

(2) to be made ashamed (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) to be insulted, disgraced, 2 Sam. 10:5; 1 Chron. 19:5.

(2) to be put to shame, beschämt dastehn, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also to be ashamed, i. q. בוש, Num. 12:14; followed by כ of cause, Eze. 16:27, 54; followed by כ, Ps. 69:7.

Derivatives כלל, כלל.

כלל [Chilmad], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phœnicio-Shemetic), or of the situation of the place.

כלל f. shame, reproach, Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. כלל כלל to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. כלל — Isa. 50:6.

כלל f. id., Jer. 23:40.

**כְּלָה** Gen. 10:10; **כְּלָה** Amos 6:2; and **כְּלָה** Isa. 10:9; [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, *Phaleg*. iv. 18; Michaëlis, *Spicileg.* i. p. 228. (The origin of this foreign word does not appear.) [See also **כְּלָה**.]

**כָּלַף** a root unused as a verb, onomatopoeist. imitating the sound of *beating*, or *striking*; compare Gr. *κολάπτω* (whence *κόλαφος*, *colaphus*; Ital. *colpo*; French, *coup*); Germ. *Klopfen*, *klappen*; Engl. *to clap*. The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. *κάλη*, Germ. *Galopp*); sometimes to hewing, or scraping (**כָּלַף**, Gr. *καλύφω*, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (**כָּלַף** to bark, *ber fhn* *fhn* *ft* *ft* *an*). Derivative noun is **כְּלִיכָה**, Gr. *πέλεκυς*, hatchet.

**כָּמָה** TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. **كَمَّ** to become dark, used of the eye, a colour, the mind. According to Firuzabadi (see *Kamûs*, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. **כָּמָה**. With this accords Sanscr. *kam*, to desire; Pers. *کام* desire; comp. also the Greek *κάμω*, *κάμνω*.

Derivative, pr. n. **כְּמָה**.

**כָּמָה** see **כָּמָה**.

**כְּמָה** ("languishing," "longing"), [*Chim-lam*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (**כְּמָה**); also **כְּמָה** 2 Sa. 19:41.

**כְּמוֹ** (when followed by nouns and before grave suffixes, **כְּמוֹכָם**, **כְּמוֹהֶם**) and **כְּמוֹ** (before light suffixes, **כְּמוֹנִי** like me, as I, **כְּמוֹךָ**, **כְּמוֹהוּ**, **כְּמוֹהֶם**) a separable particle, especially poet. for the prose **כִּי**, i. q. **כָּמָה** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *ὥς*, *ita*, *sic*, *thus*, *so*. So in the difficult passage, Ps. 73:15, "if I should say **כְּמוֹ** אֶסְפָּרָה I will thus speak" (as the wicked speak). LXX. *οὕτως*. (Others take **כִּי** in this passage as a suffix, **כְּמוֹ**, but then **כְּמוֹ** would be the reading.) When repeated *as...so*; *such...so*; Jud. 8:18 **כְּמוֹךָ כְּמוֹךָ** *such as thou (art) so (were) they*; and on the contrary *so...as*; *so...such*, 1 Ki. 22:4, **כְּמוֹנִי כְּמוֹנִי**, *so (am) I, as thou (art)*.

(B) A preposition marking similitude, *as*, *such*

*as, like*, Gr. *ὥς*. **כְּמוֹנִי** a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths **כְּמוֹ** אֶבֶן like a stone;" Job 6:15; Ps. 58:9; Job 10:22, **כְּמוֹ** אֶרֶץ עִפְתָּה *a land of darkness, like the darkness of night*," *wo es finstet ist, wie stockfinstere Nacht*. — Hag. 2:3, **כְּמוֹהוּ** **כְּמוֹהוּ** "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" **כְּמוֹ** אֵלֶּה " (words) like these" (i. e. such words), Job 12:3; **כְּמוֹהוּ** " (such) as he," Ex. 9:18.

(C) Conj. i. q. **כְּמוֹ**, prefixed to an entire sentence — (1) *like as*. Isa. 41:25, **כְּמוֹ** יוֹצֵר יְרֵמְיָה *"like as the potter treadeth clay."*

(2) *as, of time, = when, afterwards, as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, **כְּמוֹ** הַשָּׁחַר *"as (as soon as) the morning arose;"* Isa. 26:18, **כְּמוֹ** יָצָאנוּ רֵיחַ *"when we brought forth, it was wind."*

To this correspond in the cognate languages **كَمَا**

Ch. **כְּמָה**, Syr. **كَمَا**; from which forms an opinion may be formed as to the signification of the syllable **כְּמוֹ**. This then is i. q. **כָּמָה** indef. *what, whatever something, anything*, so that in Ps. 73:15 (letter A) it is properly *like any (such) thing*; letter C, *like (that) which*.

**כְּמוֹשׁ** m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 1:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root **כָּמַשׁ**, which see; hence **כְּמוֹשׁ** **עַם** people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. *Χαμώς*. Vulg. *Chamos*.

**כְּמוֹ** an unused root. Arab. **كَمَر** to make globular, whence **כְּמוֹ**, which see.

**כְּמוֹ** an unused root. Syr. and Arab. — (1) *to hide away, to lay up*; whence **כְּמוֹנִים**, treasures, ["Arab. **كَمَن**, **كَمِن** id."] ]

(2) Syr. also, to season, especially with salt (properly, to lay up in salt); hence —

**כְּמוֹ** m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. **كُمُون** ["Ch. **כְּמוֹנָא**, Syriac **كُمُونَا**, Æth. **ክሙን**], Gr. *κύμινον*. Isa. 28:25, 27.

**כְּמוֹ** *ἀπαλ* *λεγόμεν*. Deu. 32:34, **כְּמוֹ** **לַי** UP; perhaps the same as **כְּמוֹ**, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **כְּמוֹ**.

I. **כָּמַר** a root unused in Kal; kindred to the root **חָמַר** (compare **חָמָם**, **חָמוּם**).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW;  
see Niphal No. 1 (Talmud בוֹמֵר, a warming).

(2) *to be burned, scorched* (see Niphal No. 2); hence *to be black, dark, obscure*, like the Syriac

חַדַּח to be sad, sorrowful. Aphel, to go about in black, i. e. mourning. Compare נִמְרָרִים, נִמְרָר.

NIPHAL—(1) *to be warm, to glow*, used of love towards any one; followed by וַיִּנְחַם 1 Ki. 3:26, and נִחַם Gen. 43:30; *to be moved*, spoken of pity, Hos. 11:8.

(2) *to be scorched*; Lam. 5:10, "our skin is scorched as in an oven from the burning heat of the famine."

II. **כָּמַר** i. q. **כָּנַר** TO PLAIT, TO BRAID; whence **מְכַמֵּר**, **מְכַמֵּר**, **מְכַמֵּר** a net.

כֹּהֲנִים only in pl. כֹּהֲנִים idolatrous priests, 2 Ki.

23:5; Hos. 10:5; Zeph. 1:4. Syr. ܕܚܚܝܬ used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see Gesch. der Heb. Sprache, p. 58. If the etymology of this word be inquired for, ܕܚܚܝܬ is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning; hence, an ascetic, a priest. Compare ܐܝܝܠ ܕܚܚܝܬ, *sad, mournful*; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

כְּמִרְיִים pl. m. *obscurations*, from the root כָּמַר 1, 2, of the form כְּפָרִיר, except the Chirik in the first syllable, as in פָּרַחַח. Found once in Job 3:5, יִבְעָתוּהוּ כְּמִרְיֵי יוֹם “let the darkneses terrify it” (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded כ as a prefix to the substantive מִרְיִים, according to which opinion it should be interpreted the *greatest bitternesses*, i. e. calamities which could befall a *day* (see as to כ intensive, p. CCCLXXIX, A); but the former view of the word suits the context by far the best.

**כָּמַשׁ** an unused root, prob. i. q. **כָּבַשׁ** to subdue (כ and מ being exchanged), whence **חֲכָמָא** incubus, nightmare; Arab. **كَبُوسٌ** grape husks, so called from their having been trampled on. Hence **Hebr.** **כָּמַשׁ** and **מְכָמַשׁ** [?].

**כָּמַת** an unused root, prob. i. q **כָּתַם** to lay up  
Hence **מִכְמַת** pr. n.

I. **יָבֵן**—(A) prop. part. act. from **בָּנָה** *-pright*, *erect*; metaph. *upright, honest* (German *aufrecht, rechtlich*); plur. **יָבֵנִים** Gen. 42:11, 19, 31; Isa. 16:6, **יָבֵנִים** *non rectum*, i. e. vanity, folly.

(B) Adv.—(1) *rightly, well*; 2 Kings 7:9, יָדָבָר; "we do not well," or rightly; Ex. 10:29, אֵיכָנֹחַ; "thou hast well spoken," Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus*; Gr. *ὥς, οὕτως* (prop. rightly, according to some standard, Germ. *recht so, gerade so*, also; although Gusset, Danz, and others maintain *כֵּן so, w* be another word contracted from *כֵּנִי like those things*, in the same manner as *כֵּן* from *כִּדְוּ*; but compare *כֵּן*); followed by Makkaph *כֵּן* Job 5:27; Josh. 2:21; Proverbs 23:7. Genesis 1:7, *וַיֵּה* "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, *לֹא יִשְׁעָה בְּיָמֵינוּ* "it is not customary to be so done amongst us;" Psalm 1:4, *לֹא כֵן הַרְשָׁעִים* "not so the wicked;" 1 Ki. 20:40, *בְּנִשְׁפָּךְ* "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father *כֵּן* knoweth so," i. e. knoweth this, *וַיֵּשׁ עִם* so, *נִדְבָרִים* (where it is by no means needful to render *כֵּן* by a demonstrative pronoun); Jer. 5:31, *כֵּן אֶהְיֶה* "my people loveth (it) thus," *לִשְׁבֵּט עִם* so; Pro. 28:2, "if men are prudent and wise *כֵּן* thus (so, dann) is the state of long continuance. (In this example *כֵּן* approaches very nearly in power to the sign of apodosis; compare *οὕτως*, Matthiæ Gr. Gramm. p. 822.) Often as answering to each other *כֵּן...אֵס...סו* (see *אֵס*, 1); *כֵּן...כֵּן* (see *כֵּן* No. 1); more rarely inverted *כֵּן...כֵּן...סו...אֵס*, Gen. 18:5; 2 Sam. 5:25; *כֵּן...כֵּן* Ex. 10:14. Elsewhere *כֵּן* is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time.—(a) if to quality, it is *so, such, so constituted*: Job 9: 35, **אֲנִי עֹפֵר לֹא בִּי אֶנְכִּי** *non ego sic sum* (as often in Terence) *apud me*, i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10: 12, **לֹא כֵּן עָצֵי אֲרָמִים** “never afterwards did there come any such sandal trees;” also *so very* (so *sehr*), Nahum 1: 12, **אִם שְׁלֵמִים יִבְּנוּ רַבִּים** “although they be secure and so very many” (Germ. so *sehr* viele, noch so viele). In Latin in like manner there is the negative expression, *non ita multi*, nicht so *sehr* viele.—(b) when referring to quantity and abundance, it is *so many* (soviel); Ex. 10: 14, **כְּמִשְׁכֵּם לֹא־יִהְיֶה בָּם** “so many locusts as there were;” Jud. 21: 14, **וְלֹא־מָצְאוּ לָהֶם בֵּן** “and there were

not found so many (women as they needed)," *nicht soviel als nöthig, nicht genug*.—(c) if to time, it is *so long* (so lange); Est. 2:12; יָמֵי טָהוֹרָתוֹ, "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2; קָרָא לָהֶם בְּן הַלֵּכִי כַּמִּנְיָהֶם, "(as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by בְּ of time (so bald als); 1 Sa. 9:13; יִמְצְאוּ אֹתוֹ, "as ye enter... immediately ye will find him;" comp. Gr. ὡς...ὡς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without בְּ; Ps. 49 6, רָאָה בְּהִיָּה "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12; לְמַנּוֹת יָמֵינוּ בֶּן הַדּוֹר, "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אֲדָא, אֲדָא it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; אֲדָא בְּנִי לְנֹעַם.

With prepositions—(a) אַחֲרֵיכֶן, אַחֲרֵיכֶן *after that* things have *so* occurred, i. e. *afterwards*, see אַחֲרֵיכֶן.

(b) בְּכֵן prop. *in such* a condition, *so, then*, Ecc. 8:17; Est. 4:16. (Of very frequent occurrence in the Targums, then, so.)

(c) לְכֵן—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לְכֵן בְּלֹאֵי חַיִּי, "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other לְכֵן...כֵּן because...therefore, Isaiah 8:6, 7; 29:13, 14; once it is לְכֵן אֲשֶׁר, *or this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare לְכֵן אֲשֶׁר for לְכֵן אֲשֶׁר).—(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare אֲדָא). So, when preceded by אֲדָא in protasis, Jer. 5:2, "although (אֲדָא) they say, as God liveth, nevertheless (לְכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 20:2, Zophar thus begins, לְכֵן שִׁעְשִׁיעַ לִי בְּנִי, "nevertheless my thoughts lead me to answer;" i. e. in

spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لَكِنْ, لَكِنْ however, nevertheless, which has undoubtedly sprung from the Hebrew לְכֵן. This adversative לְכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לָא = לֹא and בְּ; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὕτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَاكِنْ (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לְכֵן which see.

(d) לְכֵן—(a) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 20:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(β) In poetry it also has the force of a conjunction for לְכֵן אֲשֶׁר *on account that, because that* (compare לְכֵן אֲשֶׁר Isa. 26:14, לְכֵן אֲשֶׁר p. cccxciv, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men... לְכֵן בְּרַכָּהּ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(e) עַדְכֵן *as yet, hitherto*, Neh. 2:16.

II. כֵּן with suff. כֵּנִי, כֵּנוּ from the root כָּנָה No. 2. i. q. בֵּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, כֵּן in his place (an dessen Stelle), [does not this mean "on his own basis," and not "in his stead"?] for which there is, verse 7, כֵּן.

(2) *base, pedestal*, (Stelle, Fußgestelle); 1 Ki. 7:31, כֵּן in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μερόδμη, ιστροδόμη (Il. i. 434), ιστροπέδη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. כֵּן once in sing., Isa. 51:6 (where the old interpreters very weakly render כֵּן *as so*, i. e. *in the same manner*; I render it *like a gnat*); plur. כֵּנִים Exod. 8:18; Psa. 105:31; LXX. σκνίφες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy

**districts of Egypt** (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Oedmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כָּנָה No. 2]; the gnats may indeed be so called from the idea of covering (root כָּנָה No. 1); but I prefer rather from the idea of pinching (tneipen); so that this word may be cognate to the Greek *κνάω*, *κνήθω*, *κνίπος*, *κνίψ*, and with a prefixed sibilant (as found in the LXX.), *σκήψ*, *σκήψας*, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כָּנָה for a louse; this is, however, approved by Bochart (Hieroz. tom. ii. p. 572, seq.); compare כָּנָה.

[כָּנָה so, found also in the Chal. text, Dan. 2:24, 25.]

**כָּנָה** unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כָּנָה—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וְכִנֵּה יִשְׂרָאֵל וְכִנֵּה "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, וְכִנֵּה וְלֹא יִדְעֻנִּי "I have (gently) called thee, though thou hast not known me."

(2) to flatter. Job 32:21, 22.

Hence subst. כְּנִית.

כָּנָה ἀπαξ λεγόμεν. Eze. 27:23 [Canneh], pr. n. of a town, prob. i. q. כְּנִית (which see), Ctesiphon, a reading which is found in one codex of De Rossi. Compare כְּנִית for כְּנִית.

כָּנָה Ps. 80:16; see כָּנָה f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

כְּנִית see כָּנָה.

כְּנִית Ch. see כָּנָה.

כְּנִית m. pl. כְּנִיתִים Eze. 26:13, כְּנִיתִים 1 Ki. 10:12, Gr. κινύρα, κινύρα, cithara, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (A. t. vii. 1, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כָּנָה.)

כְּנִית [Coniah], pr. n.; see כְּנִית.

כָּנָה i. q. כְּנִית gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כְּנִית, as the Samaritan copy has כְּנִית. Compare Lehrs. p. 517.

כָּנָה adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כָּ and כָּנָה, often in the Talmud used for כָּנָה, the letter כ being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כָּנָה (read כָּנָה), and 5:4 כָּנָה (as it has been said). In like manner, Syr. ܟܢܐܝܬ to wit, is contracted from ܟܢܐܝܬܐ as if thou wouldst say.

כָּנָה (I.) i. q. כָּנָה TO COVER, TO PROTECT, TO DEFEND (compare כָּנָה, Imper. with ה parag. כָּנָה protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כָּנָה Dan. 11:7). [See כָּנָה.]

[Derivatives, כָּנָה 2 and 3, כָּנָה, Gr. κνάω, etc.; hence כְּנִית. See Thes.]

(II.) i. q. כָּנָה. See כָּנָה No. II.—From No. II. is—

כְּנִית ("protector"), [Chenani], pr. n. m. Neh 9:4.

כְּנִית ("whom Jehovah defends" ["has set up"]), [Cononiah], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

כְּנִית (id.) [Chenaniah], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כְּנִית.

כָּנָה—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est 4:16; 1 Ch. 23:2

["(3) *to hide*, see Hithp. and deriv. מִכְּסִים."]

(Aram. כְּנַס to collect, to gather together. Arab.

כִּנְס id., also, to lay up, elsewhere כִּנְס. Cognate to this are the transposed roots נָכַס; whence נֶכֶס treasure, and כִּבֵּן; whence מִכְּבָּנוֹת stores: also, by a softening of letters, נָכַן.)

PIEL, i. q. Kal No. 2, *to gather together* persons. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, *to hide oneself away, to wrap oneself up*. Isa. 28:20, וְהִפְסִיחָה צָרָה כְּהִתְכַּבֵּם "and the covering is too narrow for one to wrap himself in." Compare בָּ B 5.

Hence כְּנָסִים ["כֵּס, בֹּס"].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόνυ, γυν (in γυναικείον), genu, stnie; ["Sansk. ganu"] γωνία, ἰγνύα, hollow of the knee; Aram. כָּנַע, לָכַע to bow down, and, with the third radical hardened, kniden, einkniden. In Hebrew it is—

(1) *to fold, or lay together*, zusammenbiegen, zusammenlegen; hence *to collect, to bind together* bundles (see כָּנַע), compare Arab. كنع to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low, depressed*, used of land (see כָּנַע), *to be depressed in spirit* (כָּנַע Ithpeal, and כָּנַע Conj. I., IV., id.).

HIPHIL כָּנַע to bow down, to bring any one low, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL כָּנַע—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלִּפְנֵי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כָּנָעָה or כָּנָעָה [with suff. כָּנָעָהָ, ἀπαξ λεγόμεν. Jer. 10:17, *package, bundle*, Packen, Bündel, so called from *folding together* (see the root), and binding together. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כָּנַע pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the *Canaanites* (Ex. 15:15, fully כְּנַעַן Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed, low, region* (from the root כָּנַע, with the addition of ל־, as in אֶרֶץ), opp. to the loftier country אֶרֶם (see כָּנַעַי No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(b) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנַעַן upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punice respondentes Chanani, corrupta scilicet, ut in talibus solet, und littera, quid aliud respondent, quam Chananaei?*"—(c) Philistia, Zeph. 2:5, אֶרֶץ פִּלִּשְׁתִּים כְּנַעַן. —כְּנַעַן שְׂפָתָהּ the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כְּנַעַן אִישׁ כְּנַעַן a *Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, כְּנַעַנִי "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כְּנַעְנָה (fem. of the preceding), [*Chenaanah*], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנַעַנִי f. כְּנַעַנִית 1 Ch. 2:3, pl. כְּנַעַנִים Gent. noun.

(1) a *Canaanite, the Canaanites*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כָּנַע No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֶרֶץ which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:21; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) *Canaanite* is applied to any *merchant*, Job 40:30; Prov. 31:24; just as כְּנַעַנִי Chaldean, is applied to an astrologer.

כָּנָה [unused in Kal], i. q. Arabic كَفَّ to COVER, TO COVER OVER; whence כָּנָה a covering, a wing. (Comp. the root עָנָה.)

NIPHAL, *to cover over oneself, to hide oneself away*, Isa. 30:20, לֹא יִכְנְנוּ עוֹד מְלִמְדֵי "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by pers. cutors. So Abulwalid, and Yarchi; see my Comment. Hence—

**כנף** f.—(1) *a wing*, so called from its covering. **כנף** **כנף** Pro. 1:17, and **כנף** **כנף** Ecc. 10:20, that which has a wing, poet. used of a bird. **כנף** **כנף** at **כנף** **כנף**, birds of all kinds, Gen. 7:14. Poet. there are used, **כנף** **כנף** the wings of the wind, Psa. 18:11; 104:3; **כנף** **כנף** the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, **כנף** **כנף** “hide me under the shadow of thy wings.” Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. **كنف** and **جناح**, Schult. on Job, 47:2; Gr. **πτερυξ**, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], Isa. 8:8; comp. **כנפים**.

(2) *edge, extremity*—(a) of a garment, the skirt, **כנף** **כנף**, fully **כנף** **כנף** the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, **כנף** **כנף** “the skirt (of a mantle) of a man who is a Jew.” Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, **כנף** **כנף** “neither shall he uncover his father’s coverlet;” i. e. he shall not violate his father’s bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, “spread thy coverlet over thy handmaid;” i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and **ἐπισκιάζων**, Luke 1:35[?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, **כנף** **כנף** “the extremity of the earth.” Especially in pl. Job 37:3; 38:13, **כנף** **כנף** “the extremities of the earth;” and Isa. 11:12. Eze. 7:2, **כנף** **כנף** “the four quarters,” or “extreme bounds of the earth.”—(c) *the highest summit of the temple*, Dan. 9:27; comp. **πτερύγιον τοῦ ἱεροῦ**, Matt. 4:5.

Dual **כנפים** const. **כנפי** fem. pr. *a pair of wings*; hence often used for the pl. **כנפים** **כנפים** six wings, Isa. 6:2; **כנף** **כנף** four wings, Eze. 1:6; 10:21. Pl. const. **כנפיות** m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 2, a, b).

**כנף** an unused onomatopoetic root, denoting to give forth a tremulous and stridulous sound, such as that of a string when struck. Germ. **ſchnarren** (ſnarren); **כנף** a harp, so called from its stridulous sound. Kindred are the Gr. **κινύω**, Germ. **wimmern**,

used of a querulous, mournful sound; whence the Gr. **κινύω**; also, **γίγγρος**, **γίγγρα**, **γίγγρας**; Latin **gingrina**, i. e. a pipe which gives a stridulous and mournful sound; and **gingritus** (**Geſchnatter**), cackling of geese.

**כנף** Deu. 3:17; **כנף** 1 Ki. 15:20; **כנף** Josh. 11:2 (prob. i. q. **כנף** “a harp”), [**Chinneroth**, **Cin-neroth**, **Cinnereth**], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name **כנף** Num. 34:11. In the times of the New Test. this sea [or lake] was called **כנף** **כנף**.

**כנף** Ch. TO GATHER TOGETHER, i. q. Hebr. **כנף**. Inf. Dan. 3:2.

ITHPAEL, to gather selves together, Dan. 3:3, 27.

**כנף** unused in sing.; plur. **כנפות** Ezr. 4:7; prop. *cognomen* (from the root **כנף**, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; **כנף**, **כנף**, colleague, associate in office. The form **כנף** is for **כנף**, **כנף**, and the plural is formed in the same manner as **כנפות** from **כנף**; see **Lehrg.** p. 607. To this answers Syriac **כנף**, plur. **כנפות** i. e. **כנפות**, **כנפות**. As to the feminine form of nouns of office, see **Lehrg.** p. 468.

**כנף** Ch. id.; plur. **כנפות** const. and with suff. **כנפות** Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

**כנף** m. **ἀπ. λεγόμεν.** a suspected reading, Ex. 17:16. It is commonly taken to be the same as **כנף** a throne, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (**כנף**), almost demand that we should read **כנף** a standard. [Let the reader judge for himself of this necessity.]

**כנף** an unused root, i. q. **כנף** to cover; whence **כנף**.

**כנף** Prov. 7:20, and **כנף** Psalm 81:4, the full moon; Syr. **כנף** according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Bar-hebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then covered with light (from the root **כנף**, **כנף**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

**כסא** twice **כסא** Job 26:9; 1 Kings 10:19; with suff. **כסאי** (for **כסאי**); pl. **כסאות** (for **כסאות**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כסא**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **הַמְּלִיכָה** 2 Sa. 7:13; **בֵּית הַמִּלְכוּת** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a

common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كُرْسِي**, **كُرْسِي** id., the letter **כ** being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter **כ**. In the root itself the Samaritans have for **כסא**, **כסא**.)

**כסדי** Chald. a Chaldean; elsewhere **כשדי**, Ezra 5:12.

**כסה** TO COVER, TO COVER OVER; kindred roots **כסא** and **כסיל**. (Syr. **כסל** id. also to put on; Arab. **كسا** to put on; Ch. **כסה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כסה** Pro. 12:16, 23, and **כסוי** Ps. 32:1. Much more frequently used is—

**PIEL כסה**.—(1) to cover, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **על** (like other verbs of covering **כסה**, **כסה**, as if *eine Decke machen über etwas*; Nu. 16:33, **וַתִּכְסֵם עֲלֵיהֶם הָאָרֶץ** "and the earth covered them," prop. covered over them; Job 21:26, **וַתִּכְסֵם עֲלֵיהֶם** "and the worms cover them;" 2 Chron. 5:8; followed by **ל** Isa. 11:9. To cover some person, or thing with any thing, const.—(a) followed by an acc. of pers. and **כ** of the covering; Levit. 17:13, **וַיִּכְסֵהוּ בַּדָּם** "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(b) followed by two acc. Ezek. 18:7, 16; 16:10.—(c) followed by **על** of pers. and **כ** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **על** of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. to cover over sin, i. e. to pardon; followed by an acc. Psalm 85:3; followed by **על** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כסוי חטא** "whose sin is covered," i. e. forgiven; compare **כסה** **אל** pregn. used for to confide covertly in any one, Ps. 143:9.

(2) Intrans. to cover oneself, to put on any thing, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֵם שָׂק** "and he clothed himself with sackcloth." (Arabic **كسا** to put on; followed by an acc.)

(3) to cover, to conceal (compare Chald.), Pro. 10:12; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֵם נִסְתָּר** "and (because) he hath (not) covered

the darkness from my sight," has not set me free from calamities.

**PUAL כסה** and **כסה** (Ps. 80:11; Pro. 24:31); pass. to be covered; followed by **כ** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **וַיִּכְסֵם הַצִּלְחָה** "the mountains were covered with its shadow." Pro. 24:31.

**NIPHAL**, Jer. 51:42; Eze. 24:8.

**HITHPAEL**, to cover over oneself; followed by **כ** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כסוי**, **כסות** (and **כסות**), **כסות**, **כסות**.

**כסה** i. q. **כסא**; which see.

**כסותה** Isa. 5:25; see **כסותה**.

**כסוי** m. const. **כסוי** prop. part. pass. from the root **כסה** a covering, Nu. 4:6, 14.

**כסות** f.—(1) covering, a cover, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. **כסות עינים** covering of the eyes is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*das Auge zudrücken*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 30:16, **הִנֵּה הוּא לְךָ כְּסוּת** "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; **τιμή**, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere **τιμή**. Several interpreters have taken a covering of the eyes to be a veil; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a veil of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a veil for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore veils, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) a garment, Deu. 22:12.

**כסה** TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

**כסיל** m.—(1) a fool. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, 9;

often with the additional idea of impiety, compare the synonyms חָזָק, נָכַל and the opp. חָכָם.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call جبار, *i.e. the giant*. They seem

to have looked on this constellation as the figure of an *impious* giant bound to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be سهيل *i.e. Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. קְסִילִים Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, *i.e. the greater constellations of the sky*, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

בְּסִילוֹת *f. folly*. Prov. 9:13.

בָּסָל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence בָּסָל *loin, flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. חֲזָקָה), *firmness, boldness*, whence בָּסָל, בָּסָלָה confidence; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كسل *to be languid, inert*); also applied to that which is nearly allied to these, *folly* (compare נָכַל, נָכַלָה, and on the contrary compare words signifying strength applied to *virtue*, as חֲזָקָה). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb נָכַל); also in the derivatives בָּסָל a fool, foolish, בְּסִילוֹת, בָּסָל *folly*.

בָּסָל m.—(1) *loin, flank*, Job 15:27. Plural בָּסָלִים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψόαι, ψόαια, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיַּעַשׂ בִּצְחָה עָלָיו בָּסָל "and (because) he made (*i.e. produced*) fat upon his loins," fattened himself, γαστριζούλος. Hence *the bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Eccl. 7:25.

בָּסָלָה *f.*—(1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

בָּסָלוֹ m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Græc. Χασελεύ, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

בָּסָלוֹן ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called הַרְעָרִים Josh. 15:10.

בָּסָלוֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

בָּסָלוֹת ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

בָּסָלוֹת-תָּבוֹר ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תָּבוֹר Josh. 19:22; 1 Ch. 6:62. [Probably the same place as בָּסָלוֹת.]

בָּסָלְחִים pl. Gen. 10:14; 1 Ch. 1:12 [*Castulim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), *the Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. נִסְמָן *i. q.* לִנְסֹם a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

בָּסַם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are בָּסַם and others beginning with בָּ, see בָּ. Hence—

בָּסָמָה *f.* Ex. 9:32; Isai. 28:25, pl. בָּסָמִים Ezech. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adorum, spelt*, (*triticum spelta*, Linn.), Gr. ζῆα, ἀλυσά. Germ. Spelt, Dinkel, Arab. كرسنة, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

בָּסַם ["prop.—(1) TO DIVIDE OUT, TO DIVIDE TO DISTRIBUTE (kindred to the verb בָּצַק, and to other roots beginning with בָּ, כָּ, נָ); w. n. see בָּקַם"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, מְכַסֵּף, מְכַסֵּף, מְכַסֵּף.

**כָּפַח** fut. יִכְפֹּחַ.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كَسَفَ and خَسَفَ to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כָּפַח silver; hence—

(2) to desire anything, followed by ל of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see חָתַר and Talmud. להלבין, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, הִנּוּי לֹא נִכְפָּח, “a nation without shame,” impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

**כֶּסֶף** suff. כֶּסֶפִּי m.—(1) silver, so called from its pale colour (like the Gr. ἀργυρος, from ἀργός, white, and on the other hand כָּהָל gold, from its tawny colour, comp. צָהָב). Gen. 23:15, אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף, “four hundred shekels of silver;” more often, however without the word שֶׁקֶל, e. g. אֶלֶף כֶּסֶף, “a thousand (shekels) of silver,” Gen. 20:16; עֶשְׂרִים כֶּסֶף, “twenty (shekels) of silver,” Gen. 37:28; Deut. 32:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave הוּא כֶּסֶפוֹ, “for he is his money.” Pl. pieces of silver, money, Gen. 42:25, 35.

**כֶּסֶף** Ch. id. silver, emphat. st. כֶּסֶפִּי Dan. 2:35; 5:2, 4, 23.

**כַּסְפִּיָּא** Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

**כִּסְתָּ** pl. f. כִּסְתּוֹת cushions, pillows. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. pulvilli. According to the Rabbins, bolsters. The root is כָּסַח. The letter ת, although not radical, and here marking the feminine gender, is also preserved in the pl. as in כִּסְתּוֹת, compare Lehrg. p. 474.

**כָּעַל** Isa. 59:18; see עָל No. 8.

**כָּעַל** adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כָּעַל so and now (see כָּעַל Neh. 8:16), this more lengthened

form has sprung, just like Sam. כָּעַל, from the Hebrew כָּעַל. Hence כָּעַל הֵיחֶדְתָּ hitherto. Ezr. 5:16.

**כָּעַלְתָּ** fem. of the preceding, adv. Chald. so, thus, i. q. כָּעַל, found but in one phrase, כָּעַלְתָּ Ezr. 4:10, 11; 7:12, and contr. כָּעַלְתָּ Ezr. 4:17, and so (forth), et cætera.

**כָּעַס** fut. יִכְעֹס.—(1) TO BE DISPLEASED, MO-ROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Eze. 16:48; followed by ל of pers., 2 Ch. 16:10.

PIEL כָּעַסְתָּ to irritate, provoke, i. q. Hiphil No. 2. Deut. 32:21; 1 Sa. 1:6.

HIPHIL כָּעַסְתָּ.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) to irritate. provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, כָּעַסְתָּ אֱלֹהֵיךָ 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אֱלֹהֵיכֶם אֲשֶׁר הִכְעַסְתָּ, “because of the anger whereunto thou hast provoked (me);” 2 Ki. 21:6. Hence—

**כָּעַסָּה** m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, אִשָּׁת מְרִיבִים וְכָעַס, “a contentious and morose woman.”

(2) anger. Deut. 32:19; Eze. 20:28, pl. כָּעַסִּים, angers [provocations]; 2 Ki. 23:26.

**כָּעַשׂ** m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כָּעַשׂ see כָּעַשׂ.]

**כָּפָה** f. with suff. that which is curved, or hollow, from כָּפַח.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, “thou shalt

cut off her hand” (see כָּפָה), [Arabic كَف, Syriac ܟܦܐ];

used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(a) מִכַּף הָאִישׁ out of the hand of any one, often after verbs of freeing, like כִּי־יִצֹּר 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 12:3, וְאִשְׁמִיָּה נָפְשִׁי בְכַפִּי, “I put my life in my hand,” i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τῆν ψυχὴν ἔχω; and the Danes say of a man whose

life is in danger, *ut gaee med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) **חָמַס בְּכַפִּי** *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) **הִקְהָה בָּהּ**, **תִּקְחֵה בָּהּ** to clap the hands, see under the respective verbs.

Dual **כַּפָּי** with suff. **כַּפֵּי**, **כַּפֵּיךְ**, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. **כַּפּוֹת** *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. **דִּלּוֹת** *the handles of a bolt*, Cant. 5:5.

(2) followed by **רֶגֶל** *the sole of the foot*, Deut. 2:5; 11:24; 28:65; **מְנוּחַ לְבַרְדֵּי־רֶגֶל** "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. **כַּפּוֹת** *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by **עַצֵּם**, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. **כַּפּוֹת** Ex. 25:29; Num. 7:84, 86. Hence **כַּפֵּי־הַקֶּלַע**, the hollow of a sling; 1 Sa. 25:29. **כַּפֵּי־הֵיֶדֶן**, the socket of the hip or thigh; Gen. 32:26, 33.

(4) **כַּפּוֹת** *branches*, so called from their bent or curved form (see **כַּפֵּה**).

**רֶכֶּה** m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. **ܕܝܚܐ**, whence, in New Test. *Kḡphās* i. q. *Pérrōs*.)

**כַּפֵּה** TO BEND, TO BOW, TO DEPRESS [kindred **כַּפֵּה**], hence TO TAME, TO SUBDUCE; Chald. and Talmud. **כַּפָּא** to bow down, to depress, to overcome, to turn away; Arab. **كَفَا** to turn away, to turn aside; Prov. 21:14, **מִתֵּן בְּסֵתֶר יִכְפֶּה אֶף** "a gift in secret tameth wrath;" LXX. *ἀναρπείει ὀργάς*; and so the Syriac version. On the other hand, Sym. *σβίσει ὀργήν*; Vulg. *extinguit iras*; comp. **כָּבַה** to extinguish.

**כַּפֶּה** f.—(1) *palm, palm-branch*, i. q. **כַּף** No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, **כַּפֶּה וְאַמְנוֹת** *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

**כַּפֹּחַ** m.—(1) *a cup*, probably such a one as was covered with a lid, from the root **כָּפַח** 1 Chron. 28:17; Est. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16 Job 38:29.

**כַּפֵּס** ἄπ. λεγόμεν. Hab. 2:11, *a cross-beam*, fr. n. the root **כָּפַס**; Syr. **ܕܚܦܫܐ** to joint together, to connect; LXX. *κάνθαρος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medicæ structuræ ponitur vulgo ἱμάντωσις* (cf. Sir. 12:18)."

**כַּפִּיר** m.—(1) *a young lion*, already weaned and having begun to ravin; (**נֹרָה** is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (**אֶחָד מִנִּזְרֵיהָ**), he became a young lion (**כַּפִּיר**), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, **כַּפִּיר נָוִים** "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers **غُفْر** and **غُفْر** a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root **כָּפַר** No. 3; Arab. **عَفِر** to be hairy, shaggy; comp. **لَعَفَر**.)

[ (2) "i. q. **כָּפָר**. Neh. 6:2, *a village*."

**כֶּפְרִיהַ** (i. q. **כָּפָר** a village), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

**כִּפֵּל** ["*Æth. ከፈለ*: to divide equally, to distribute; whence **ክፋል**: part, portion; Arab. **كَنْل** portion, equal part; and Dual **كَنْلَيْن**."] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. **כִּפֵּל** to double, to roll up; Syr. Ethpe. **ܕܠܡܕ**) to be doubled, folded together. In the western languages, by transposition, there answer to this *πλέκο, plico*.)

NIPHAL, *to be doubled, or repeated*, Eze. 21:19.

Hence **מִכְפֵּלָה** and—

**כִּפְּלֵי** m. *a doubling*. Job 41:5, **כִּפְּלֵי רִסְנֵהוּ** "the doubling of his jaws," i. e. *his jaw armed with a double row of teeth*.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, **כִּי בְּכִפְּלֵים לְחֻשְׁפֶּיהָ** "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

**כָּפַן** TO PINE, from hunger and thirst ["Arab. **كَفَن** to roll up," see Thes.]; once used of a vine

wanting water, followed by על; Eze. 17:7, "behold this vine, עלה קנהה ששעה עליו thirsting, extended her roots to him" (Syr. to thirst, followed by ל to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כפר m. *hunger, penury*, Job 5:22; 30:3.

כפר an unused root; see כפר [see Thes.].

כפר TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots קפה, קב, קבב.)

No. 1. פו hollow, and קבב, קב to hollow, to vault; קב to dig out; קבב to bore out; and compare the Gr. κάμνω, κάμνω, γνάμνω, also κύπτω, κύβη, κύμβη, Lacon. κύββα, cask; Persian کتن to bend over, کو hollow, a cavern; Lat. *cubo, cumbo*, also *cavus*; old Germ. *caff* = *קפ* tippen, umtippen, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. כפרים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by ל (Aram. id.).

Derived nouns כפר, כפה.

כפר prop. TO COVER, TO COVER OVER, whence כפר and כפרה a covering. Arabic كثر fut. I. and غفر to cover. Specially—

(a) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כפר No. 2, and Pu.

(3) *covered with hair, to be hairy, shaggy*, see כפר.

(4) *to cover sins*, i. e. to pardon; compare כפר No. 4, and כפר. Arab. كثر II. to expiate a crime, كثر to pardon.

PIEL כפר fut. יכפר.—(1) *to cover*, i. e. *to pardon sin* (comp. כפר); followed by acc. Ps. 65:4; 78:38; followed by על (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by ל Deut. 21:8; also followed by ל Eze. 16:63, and על of pers. (compare על Ps. 3:4). 2 Chron. 30:18.

(a) *causat. to obtain forgiveness*.—(a) *to expiate an offence*, followed by an acc. Dan. 9:24; Eze. 45:30; followed by על Lev. 5:26; followed by על (for) Ex. 32:30; followed by ל Levit. 4:26; Num. 6:11.—(b) *to make expiation for an offender to*

*free him from charge*; followed by על of pers., Ex. 30:10; Lev. 4:20; followed by על Lev. 16:6, 11, 24; Ezek. 45:17; followed by ל Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by על Lev. 16:18. Examples of full construction are, Lev. 5:12, ויכפר עליו הכהן על שגגתו "and the priest shall make atonement for him, on account of his sins;" and, 4:26, ויכפר עליו הכהן מהטאתו "and the priest shall make atonement for him from his sin."—(c) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with ל prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered*, i. e. *obliterated*; prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, יכפר בריתכם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements.

(Aram. כפר, כפר to smear over, to abolish.)

(2) Pass. of Piel 2, a, *to be expiated*; of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, b, *to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33; Nu. 35:33.

HITHPAEL, fut. יתכפר 1 Sa. 3:14, and—

NITHPAEL, יתכפר Deu. 21:8, *to be expiated*, of sin.

The derived nouns immediately follow, except כפר and pr. n. כפרה.

כפר [pl. כפרים], a village, a hamlet, so called because of its affording shelter, or covering to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כפר not כפר]. Arab. كثر id.

כפר העמוני ("village of the Ammonites"), [Chephah-haamonai], pr. n. of a town of the Benjamites, Josh. 18:24. In ינה קרי ק'.

כפר m.—(1) i. q. כפר a village, hamlet, 1 Sa. 6:18.

(2) pitch, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כפר and Arab. كثر id.)

(3) cypress, Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حنا, حنا, Lawsonia inermis, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis from a powder being made of its leaves with

which, when mixed with water, women in the East *near over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, **אֵשֶׁל אֶשְׁלֵךְ** a bunch of cypress; pl. **נִפְרִים** Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) **λύτρον**, price of expiation, or redemption; Exod. 21:30; 30:12, **נִפְרִי נַפְשִׁי** "the redemption-price of his life;" Isa. 43:3, **נִפְרִי** "the price at which thou wast redeemed."

**נִפְרִים** pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; **יֹם הַנִּפְרִים** the day of atonement, Lev. 23:27; 25:9.

**נִפְרֶת** fem. *a covering*, from the root **נִפַּר** No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; **בֵּית הַנִּפְרֶת** the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. *ἱλαστήριον* (Vulg. *propitiatorium*; Luther, *Unabestuhlt*) [English *mercy-seat*], as though it were from the signification of *propitiation*; see **נִפַּר** No. 2, c. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

**נִפֵּשׁ** prob. i. q. **נִבֵּשׁ**, **כִּסֵּס** I, IV., *to cover over* with any thing.

HIPHIL, Lam. 3:16, **הַכִּפִּישְׁנִי בָאֵשׁ** "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (**מִכְשַׁח בָּאֵשׁ** Ber. Rabba, §75). Ch. *he hath humbled me in ashes*; LXX. indeed and Vulg. *ἐψώμισέ με σποδόν*, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

**נִפֵּת** Chald. *to tie, to bind*; pret. PETL, Dan. 3:21.

PAEL, id., Dan. 3:20, 23, 24

**נִפְתּוֹר** a quadrilateral, which appears to me to be compounded of the trilaterals **נִפַּר** to cover, and **נִתַּר** to crown; hence—(1) *a crown, chaplet, circlet*.—(a) of columns, **σάουλε-καπίτάλ**, Knauf, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. *σφαυρωτήρες*, Vulg. *spherulæ*; Josephus (Ant. iii. 6, §7)

renders it by pomegranates; compare Syr. **صَهْل** blossom of the pomegranate.

(2) [*Caphtor*], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. **נִפְתָּרִים** Gen. 10:14; Deut. 2:23, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words **יִצְחָק וְיָעֶזְבֶּל** by comparison with the other passages, seem as if they should stand after **נִפְתָּרִים** (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (**אִי**). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called **קִרְתִּים**. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called **קִרְתִּי** (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplem. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

**כֶּרֶם** plur. **כֶּרִים** m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root **כָּרַר**, Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus*; Syr. **ܟܪܡܐ** fattened; Ch. **פִּטִּים** fat. Collect. Isa. 16:1, **שְׁלַחְכֶם מִלְּאֵל אֶרֶץ** "send ye the lambs of the ruler of the land," i.e. those which were owed to the king, the lord of the land. Figuratively used—(a) *a pasture of lambs, a meadow*; Isa. 30:23. Ps. 65:14, **לְבָשׁוּ כֶּרִים הַצֹּאן** "the pastures are clothed (adorned) with flocks."—(b) *a battering ram*, Gr. *κρίος*, a warlike engine for breaking through the walls of besieged cities; in Arab. also called **كَبش** Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb and pasture*; Hesych. **Κάρα... πρόβατον**. **Κάρα... ἰωνες τὰ πρόβατα**. **Κάρπος... βόσκημα, πρόβατον**. **Κάρπος... βόσκημα**. Compare Bochar, Hieroz. i. 429.)

(2) **כֶּרֶם הַיָּמֶל** Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its leaping, bounding. [*jolting*] motion, or like *currus a currendo* (comp. **אֶפְרַיִן**). Arab. **كُرْم** and **كُرْمُور**, also **قَر** id. See Jahn's Bibl. Archaeologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

**כֶּרֶם** prop. *piercing through, a piercer*; hence *an executioner*; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. **קִרְתִּי**. It occurs three times in pl. **כֶּרֶם**

(for **כרוב** Lehg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; **הַכְרִי וְהַרְצִים** executioners and runners, and 2 Sam. 20:23 in כחיב, of king David's guards, **הַכְרִי וְהַפְלִי**, [Root כר.]

**כר** m. cor, a measure, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. **חֶמֶר**. (The Arameans commonly use **חֶמֶר** for the Hebrew **כֶּמֶר**. The Hellenists also adopted *κόπος*.) The origin of this word is in its round form, and **כר** appears properly to signify a round vessel. See the root **כָּרַר**.

**כָּרַא** Ch. TO BE PAINED, SORROWFUL, like the Syr. **ܟܪܐ**. Ithpael, Dan. 7:15, **אֶתְכַרֵּית רִיחִי** "my spirit was grieved."

**כָּרַב** a doubtful root, see **כָּרַב**. **כָּרְבֵּל** quadrilateral, i. q. **קָבֵל**, **קָבֵל** (which see), TO GIRDL, TO PUT ON, the letter **ר** being inserted. See Lehg. p. 864. Pass. **מְכַרְבֵּל** girded, clad, 1 Ch. 15:27; hence—

**כָּרְבֵּא** Ch. f. a cloak. Dan. 3:21.

I. **כָּרָה** TO DIG (Ch. **כָּרָא** and Arab. **كَّرَا** to dig the earth. Kindred roots are **כָּרַר** No. 1, **אָכַר**, also **כָּרַר** and **כָּרַר**; e. g. to dig a well, Gen. 26:25; a pit, 50:5. Hence—(a) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, **אִישׁ בְּלִיעַל פֶּה רָעָה**, "the wicked man prepares mischief." Followed by **עַל** of pers. and without any word signifying ditch or pit, Job 6:27, **תַּכְדוּ עַל־יָדְכֶם**, "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, **יָכְרוּ עָלָיו חֲבֵרִים**, "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, **אָזְנִים כָּרִיתָ לִּי**, "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common **אָזְנִי קָלִיתָ לִּי**, "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases *jemandem den Staar stecken*, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; *jem. die Bunge lösen*.

["NIPHAL pass. of Kal, Ps. 94:13."] Derived nouns, **כָּרָה** No. 1, **מְכַרְבֵּל**.

II. **כָּרָה**—(1) TO BUY, i. q. **כָּרָה**, **כָּרָה**. Deu. 2:6;

Hos. 3:2. (Arab. **كَّرَا** I, III., to place, VI., VIII., X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. **وَكَّر** to make a feast, especially on the completion of a building, also **قَرَى** to entertain as a guest, **قَرَا** entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, zu denen man einkaufen muß.)

I. **כָּרָה** or **כָּרָה** f. pl. const. **כָּרֹת**, pits, cisterns, root **כָּרָה** No. 1 (compare Gen. 26:25). Zeph. 2:6, **נֹזֶת כָּרֹת רֵעִים וְנִדְרוֹת צֹאן**, "cisterns and folds for flocks." In the word **כָּרֹת** allusion is made to **כָּרְתִּים**, verse 5.

II. **כָּרָה** f. feasts, banquets, from the root **כָּרָה** No. II. (2). 2 Ki. 6:23.

**כָּרֹב** pl. **כָּרֹבִים** m.—(1) Cherub, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, **וַיִּרְכַּב עַל־יְהוָה**, "and he rode upon a cherub, and did fly." Ps. 18:11, **יֹשֵׁב תְּקֵרָבִים**, "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr. **ܟܪܒܐ** powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either **כָּרַב**, by a transposition of letters, stands for **כָּרַב** and **כָּרֹב** as if **כָּרֹב** *divine steed* (Ps. 18:11); compare Arab. **كِرْب** ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vet.

Persarum, p. 263) **כְּרוּב** is 1. q. **כְּרֹב** (comp. **כְּרֹב** = **קְרֹב**) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that **כְּרוּבִים** are the same as the **γρύφες** (**Greifen**) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought in the Pers. **گريفتن** (**greifen**) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. **Cherub**. [Other conjectures are given in Thes.]  
(a) [**Cherub**], pr. n. m. Ezr. 2:59; Neh. 7:61.

**כְּרוֹז** m. Ch. emphat. **כְּרוֹזָא** a herald, Dan. 3:4 (Syr. **ܟܪܘܙܐ**); from the root—

**כְּרֹז** Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. **ܟܪܘܙܐ**]. (This root is widely spread in the Indo-Germanic languages, Sansc. **krus**, to cry out; Zend. **khresid**, one crying out, a herald; Pers.

**گريشدن** to cry out; Greek **κηρύσσω**, also **κρίω**, **κράζω**; Germ. **kreischen**, **kreißen**; Engl. to cry; compare **כְּרֹזָא**. Amongst the Arab Christians **كز** is to preach, for **κηρύσσειν**.)

**כְּרִי** 2 Ki. 11:4, 19; see **כְּרִי**.

**כְּרִית** ("separation"), [**Cherith**], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

**כְּרִיתוֹת** and **כְּרִיתוֹתָא** f. a cutting off from marriage, a divorce; **כְּרִיתוֹתָא** Deut. 24:1, 3; Isaiah 50:1; **כְּרִיתוֹתָא** Jer. 3:8, a bill of divorce. Root **כְּרַת**.

**כְּרֹךְ** an unused root; Syriac **ܟܪܚܐ** to surround, also Syr. and Chald. to wrap around, to wrap up. This appears to be a secondary root from **כָּרַךְ**, to surround, (whence **כְּרֹךְ** circuit, circle), formed by the rejection of one radical; compare **כְּרֹךְ** a chain, from **כְּרֹךְ** (Hebr. Gramm. p. 73).

Hence **כְּרֹךְ** a mantle; Syriac **ܟܪܚܐ** a fortress; compare **כְּרֹךְ**, and—

**כְּרֹכֵב** an unused quadrilateral; Zab. to surround, compounded of **כְּרֹךְ** to surround, and **כָּבַב** (which see) to roll together. Hence—

**כְּרֹכֵב** m. with suff. **כְּרֹכְבוֹ** Exod. 27:5; 38:4, the circuit, the border, which went round the middle of

the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

**כְּרֹכֵב** m. **curcuma**, **crocus Indicus** ["the **crocus**, whether the Indian or the common"], Cant. 4:14; LXX. **κρόκος**. (Ch. **כְּרֹכֵבָא**, **כְּרֹכֵבָא** **crocus**, to dye a **crocus** colour; Arabic **كركم** id.; Sanscrit **kankom** and **kunkuma**; Armen. **khekhrym**.)

**כְּרֹכֵשׁ** ["fortress of Chemosh"], [**Carchemish**, **Charchemish**], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek **Καρχέσιον**; Latin **Carcasium**; Arab. **قَرْقِيسَا**. It is a tolerably large

and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of **כְּרֹךְ**, Syr. **ܟܪܚܐ** a fortress, and some proper name **כְּרֹשׁ**; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be **כְּרֹשׁ** i. q. **כְּרֹשׁ** pr. n. of an idol.]

**כְּרֹכַס** [**Carcas**], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. **کركس** eagle. ["Compare Sansc. **karkaza**, severe, Benfey."] ]

**כְּרֹכְרוֹת** f. **dromedaries** or swift camels [Isa. 66:20], (compare Herod. iii. 103, **αἱ γὰρ σφὶ κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι**), so called from their *leaping* or *bounding* [*jolting*] motion; (root **כְּרַר**, Piel **כְּרַר** to dance), their pace being sometimes quickened by musical instruments [?]. See Boch Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

**כְּרֹם** an unused root. Arab. **كرم** to be noble, of a generous nature, used not only of persons, but also of other objects: **كرم** good and fertile ground; **كروم** land producing fine plants. Hence—

**כְּרֹם** m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. **כְּרֹמִים** pl. **כְּרֹמִי**, **כְּרֹמִים**.—(1) a field set with plants of nobler quality, cultivated as a garden or orchard. **כְּרֹם** an olive yard, Jud. 15:5. **כְּרֹם** a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially a vineyard, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully **כְּרֹם חֲמֵד** a garden of

wine [but the reading is *כרמי*], Am. 5:11. A vineyard is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 27:2, Jer. 12:10, compare Matt. 20:1, seq.; 21:28;

Luke 20:9. (Arab. *كرم* id.) Hence the denominative—

*כרם* m. (like *כרע* from *כרע*) a vinedresser, Joel 1:11; Isa. 61:5.

*כרמי* ("a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for *כרמי*), Num. 26:6.

*כרמיל* m. crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also cloth of a crimson colour; in the later Hebrew, i. q. *כרמי*, which see; in the more ancient, *חולצת* Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. *کرم* *kerm*; Sanscr. *krimi*, a worm; and *آل* bright red; compare Armen. *karmir*; Arab. *قرمز* *coccus*, worm, *قرمز* *coccus*; Germ. *cramoisi*, *carmin* [Engl. crimson]. In like manner from *vermiculus* is derived the French *vermeil* [English vermillion.]

*כרמל* (from the noun *כרם* with the addition of the termination *el*, which appears to me to have a diminutive force; see p. cccxxi, A.) m.

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (Kimchi, *מקום אילנות פירות ושרות תבואה*), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest;" Isa. 32:15, 16; Jer. 2:7, "I brought you forth *הכרמל* into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. *כרמל* 2 Ki. 19:23; used of Lebanon, *כרמל* "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand *כרמל* Lev. 2:14, i. e. *grits, corns, polenta, early grain*; and thus by an ellipsis of a common word, *כרמל* Levit. 23:14; 2 Ki. 4:42. In both the passages in Leviticus *כרמל* are offered on the altar with bread of the first fruits,

with which it is also joined, 2 Ki. loc. cit.; and perhaps we may understand *grits, polenta* (*αλφρα*), made from the fresh and early grain by rubbing out and skinning (*frische Weizen-und Gerstengrütze*), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, *א שבלת רכה ולחה* a fresh and tender ear of corn (not a green ear).

(3) [*Carmel*], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. *הכרמל* Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully *הר הכרמל* (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. *כרמל* ראשך "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi Palästina, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [*کرمل* *Kurmul*. Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:5. See Relandi Palästina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is *כרמלי* 1 Sa. 30:5; 2 Sa. 23:35; fem. *כרמלית* 1 Sa. 27:3.

*כרן* [*Cheran*], pr. n. m. Gen. 36:26. (Arabia *كران* i. q. *כרן* a harp.)

*כרסא* Chald. a throne, tribunal, i. q. Heb. *כרסא* (the double *s* being changed into *rs*, see the letter ר), Dan. 5:20; with suff. *כרסאיה* Dan. 7:9; pl. *כרסאין* ibid.

*כרסם* quadril. derived from Piel of the verb *כרס*, which see, for *כרסם* (see *כרסא*, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Ps. 80:14. (Arabic *كرس* to cut off, to corrode, to depasture, to gnaw, to devour; Chald. *כרסם* to devour, depasture, as a locust.)

*כרע* TO BEND, TO BOW, used intrans. of the knee, *שחבוען* (vom Knie). (A kindred root is *כנע*, which see. ["Samar. *כנע* to lie down."] Just as from *כנע* is *כנעיה* leg, so from *כרע* is *כרעיה* crus, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, *כרע*, to be bowed down through age, or while at prayer.) Hence Isa. 45:23; *כרעו כל בשר* "every knee shall bow." Hence used of a man, *כרעו אל פניהם* to bow

*upon one's knees*, Jud. 7:5, 6, 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees*, or *to fall upon one's knees*, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with *הִשְׁתַּחֲוֶה*, Ps. 95:6. Followed by *לְפָנָי* of pers. Est. 3:2, 5; Isa. 45:23; Psal. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by *נָפַל*. Job 4:4, *בָּרָפִים לָרֶעוֹת* “falling (failing, or bowing) knees.” Psal. 20:9, *בָּרָעוּ וְנָפְלוּ* “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9, *בָּרַע רִבְּרָן* “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolf Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, *וַיִּבְרְעוּ אֲפִים אֶרְצָה* “and they bowed themselves with their faces to the ground.” Hence *בָּרַע עַל אִשָּׁה* *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

**HIPIHL**—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40; 78:31.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35. Hence—

**בָּרָעִים** dual fem. *both legs*, from the knee to the ankle, which are bent in bowing down (*Unter=Schenkel, das Wadentein, vom Knie abwärts*), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. *كِرَاع*), Lev. 11:21.

**בָּרָפִים** *fine, white linen, or cotton cloth*, Est.

1:8; Arab. *كِرْس*, Pers. *كرباس*, Gr. *ἀρπασος*,

Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpāsa*, cotton; see Celsii Hierobot. t. ii. page 157.

**בָּרַר** a root not used in Kal.—(1) prop. to go, or move in a circle, compare the kindred but softer roots *בָּרַל* and *בָּרוּל*. Hence *בָּר* prop. a round vessel, i. q. *בָּל*, *בָּלָה*.

(2) *to dance* (comp. *בָּרוּל* No. 1; Gr. with a prefixed sibilant, *σκαίρω*), *to exult, to leap* (see *בָּר* a lamb, so called from its leaping); also, *to run*, whence *בָּר* No. 2, a camel's saddle (comp. *curro, currus, carrus, currum*; Engl. *to carry*).

**בָּרַר** to dance, 2 Sam. 6:14, 16, i. q. *בָּרַר* in the parallel place, 1 Chron. 15:29. Hence *בָּרָרוֹת* dromedaries, from their bounding motion.

From *בָּרַר* in the first signification of *going round*, is derived the secondary triliteral *בָּרַד* to surround, and the noun *בָּרָר* for *בָּרַר* a circle, a circuit.

**בָּרַשׁ** an unused root, *to bend, to bow oneself*, i. q. the kindred *בָּרַם*. Hence—

**בָּרֶשׁ** *the belly*, so called from its being curved, convex; like the Germ. *Bauch*, from the verb *beugen*, and Hebr. *בָּרוֹחַ* from the root *בָּרַח*, Jerem. 51:34; (Aram.

*כִּרְשִׁי* Arabic *كِرش* i. q. *בָּרֶשׁ*, *כִּרְשָׁא*, *כִּרְשָׁא*, *כִּרְשָׁא* the ventricle of ruminating animals, *כִּרְשָׁא* a woman with a large belly.)

**בָּרַשׁ** pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:1; 6:29; 10:1. The Greeks have remarked that the Persians called *the sun* by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. *Κῦρος*, *κύρος*, *κύριος*), and rightly so; for it is the Zend. *khoro*, *hur*, *ahurō*; Pers. *خور*, *خور* (compare Sanscr. *sūrya*, *sūri*, and the word most frequently used, *sūrya*); *בָּרַשׁ* is a termination added, as in *בָּרַשׁ*.—As to the opinion lately brought forward by U. Möller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name *בָּרַשׁ* in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. *בָּרַשׁ* uprightness), it is needless to do more than mention it.

**בָּרַשְׁנָא** [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. *کارشن* spoiling of war. [Benfey proposes Zend. *keresna*, Sanscr. *krishna*, black; see Thes.]

**בָּרַת** fut. *יָרַת*!—(1) TO CUT, TO CUT OFF, as part of a garment [“comp. Sanscr. *Krit*.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down* trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence *בָּרַתִּי הָעֵצִים* woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; *בָּרִית* Levit. 22:24; more fully *בָּרִית שְׁפָכָה* Deut. 23:2, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially *בָּרִית* *בָּרִית*; Gr. *ὁρκία τέμνειν, τέμνειν σπονδὰς*, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib. 2, cap. 35; Danzii Interpretes, p. 255; also Gr. *σπονδή*, libation, league, whence is *spondere*. Commonly construed followed by עם and את (את) with any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by }—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1, בְּרִית בְּרַיִי לְעֵינַי "I made a covenant with my eyes," i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 31:7; Isa. 55:3; 61:8; Jer. 32:40.—(b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עָתָה בְּרִית לָנוּ בְּרִית "now grant a league to us;" verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2.—(c) where any thing is *vowed* to God. Ezr. 10:3, וְשָׁעָה נִבְרַת בְּרִית, לְאֵלֹהֵינוּ לְהוֹצִיא כָּל נָשִׁים "now then let us vow to our God to put away all the wives;" hence בְּרַת דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 30:16; 22:8; 2 Ch. 7:18; Isa. 57:8, וַתִּכְרַתְּ לָךְ מִמָּהּ, "and thou hast joined with thee (some) of them in 'covenant,'" Vulg. *fedus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֲמִנָּה Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, נִכְרְתָה הַנֶּפֶשׁ הַזֶּה מֵעַמּוֹ, "that soul (that person) shall be cut off from his people," Gen. 17:14; Levit. 7:20, 21; עַם, מִכָּבֶד Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; כְּמוֹת הַקָּדָשׁ Num. 19:20; מִצֵּרֵת יִשְׂרָאֵל Exod. 12:19; and simpl. נִכְרְתָה הַנֶּפֶשׁ הַזֶּה Levit. 17:14; 20:17. By this phrase is meant the punishment of *death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. **אָפּ**. 1 Kings 2:4, **לֹא יִפּוֹת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל** "there shall not fail thee (perish unto thee) a man from off the throne of Israel;" 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא־יִכָּשְׁרֶנּוּ מִמֶּנּוּ "there shall not fail (i. e. cease) from you a slave;" i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i.e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare פְּרִיטוֹת divorce.

(5) *to be consumed* as food, Num. 11:33.

PUAL פָּרַח and פָּרַח to be cut off, or down, Jud. 6:28. Eze. 16:4.

HIPHIL—(1) i. q. Kal No. 2, *to kill, destroy men*, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw.* 1 Sa 20:15, וְלֹא-תִכְרִית אֶת-חַסְדְּךָ מֵעַם בֵּיתִי "that thou withdraw not thy mercy from my house."

HOPHAL הִכְרִית *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except פְּרִיתָה, פְּרִית.

**כִּרְתוֹת** f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

**כֶּרֶת** m. — (1) a *Cherethite*, an executioner (see the root **כָּרַת** No. 1, 1 Sa. 5:4), only found in the phrase **הַכֶּרֶתִי וְהַפָּחִי** 2 Sa. 8:18; 15:18; 20:7, כָּנָּ (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare **כָּרִי טַבַּח, אֲנָרָה**). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 3:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that פְּלִשְׁתִּים signifies that island; see that word. Others suppose פְּלִשְׁתִּים to be so called from פָּלַח to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλοφυλος, by which word אֲרָם is rendered by the LXX. [in some parts of the O. T.]

**כֶּשֶׁב** [pl. **כְּשָׁבִים**] m. and **כֶּשֶׁבָה** f. by a transposition of letters, i. q. **כֶּבֶשׂ**, **כְּבִישָׁה** (which see), a lamb, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

כָּשַׁד an unused root. Arab. كَسَدَ to cut in,  
كَسَدَ gain.

**כֶּשֶׁד** [*Chesed*], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (נשרים) may be derived from him. Compare אֲרֶם־נִשְׂרָא. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

נשרים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called נִשְׂרָאִי, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. נִשְׂרָאִי Isa. 47:1. Their country is called נִשְׂרָאִי Chaldæa, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. נִשְׂרָאִי f. (as in Latin *Bruttii, Samnites*, for their country), Jer. 50:10; 51:24, 35. נִשְׂרָאִי into Chaldæa, Ezekiel 16:29; 23:16. In a wider sense, the name of Chaldæa also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence נִשְׂרָאִי Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بَدْيَةُ الشَّامِ), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, *Emendationen zum A. T.* p. 41, seq. As to the form Χαλδαῖος, *Chaldæus*, perhaps both this and the Heb. נִשְׂרָאִי may be formed from a more ancient form כרדי which is still preserved in the name; the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

נשרי emph. נשרי pl. נשרי Ch. —(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

נשרי παρὰ λεγύμ. Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كَشَى Conj. I. and V. to be filled with food (Kamûs, p. 31).

נשרי m. *an axe, a hatchet*, so called from cut-

ting down (נשרי), Ps. 74:6. (Chald. id. Jer. 46:22 Targ.)

נשרי (once fut. יִנְשֹׁל Prov. 4:16 elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms נָרַע and נָנַע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word נָנַע to totter, pr. in the ancles, to waddle, from the quadrilateral מְרַסֵּל an ancle, which see). The other synonyms properly signify *tottering and shaking of the knees* (just as נָנַע, נָרַע, signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence נשרי means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2; יִנְשֹׁל וְיִפֹּל “they tottered and fell.” Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, נִנְשָׁל וְיִפֹּל “my knees totter through fasting;” compare Isaiah 35:3; Neh. 4:4. Part. נִנְשָׁל *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by נ of the thing against which one stumbles, Lev. 26:37; Nah. 3:3. NIPHAL נִנְשָׁל fut. יִנְשָׁל i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 נחם and—

HIPIL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23

Derived nouns, נשרי, נשרי, נשרי and—

נשרי m. *a fall*, Prov. 16:18.

נשרי unused in Kal. Syr. Ethpaël, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λατρεύειν), Phil. 1:4 (for Gr. δύναιτο ποιεῖν). Like many Syriac words relating to worship (e. g. נשרי, נשרי, נשרי, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL נשרי *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. נשרי, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan 2:2; Mal. 3:5. Fem. נשרי Exod. 22:17. LXX

φαρμακός, φαρμακείσθαι. Vulg. maleficus, maleficis artibus inservire.

Hence pr. n. אֲכַשְׁף, and the words which immediately follow.

כְּשָׁף only found in pl. קְשָׁפִים incantations, sorceries, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

אֲכַשְׁף an enchanter, Jer. 27:9.

כָּשַׁר fut. יִכָּשֵׁר.—(1) TO BE RIGHT, like the cognate roots יָשַׁר, אָשַׁר; followed by לְפָנַי Est. 8:5, יִכָּשֵׁר וְהָיָה לְפָנַי הַמֶּלֶךְ “and (if) it be right before the king,” i. e. if it please the king. (Ch. id.)

(2) to prosper, to succeed; hence used of a seed, to sprout (Syr. id.), Ecc. 11:6.

הִפְחִיל, to cause to prosper, Ecc. 10:10.

Hence בִּישָׁר, בִּישָׁרָה, and—

כִּשְׁלֹן m. Syr. كَفْلٌ.—(1) success, prosperity, Ecc. 2:21; 4:4. See בִּישָׁרָה.

(2) emolument, profit, Ecc. 5:10.

כָּתַב fut. יִכָּתֵב. TO WRITE. (Arab., Syr., Ch. id. “Æth. ቀጥብ: book, letter”.) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by לְ Deut. 6:9; 11:20; Jer. 36:2; Eze. 2:10, and כִּי Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, לִיהוָה pr. “he fills his hand with letters (er beschriftet seine Hand) in honour of Jehovah;” compare Ex. 32:15; Eze. 2:10. כָּתַב לְכָרֶם to write a letter to any one, 2 Sam. 11:14; followed by לְ of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, to prescribe, to direct in writing, 2 Ki. 22:13; Ps. 40:8; also followed by לְ Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Eze. 4:7, אֲרָמִית “written in Aramaean letters.” Specially it is—(a) to write down, to put in writing (aufschreiben), Num. 33:2; Jud. 8:14.—(b) to describe, Jos. 18:4, 6, 8.—(c) to inscribe, to put down in a list, men, citizens, or soldiers, Ps. 87:6, יִכָּתֵב בְּכֹתֹב עַמִּים יהוה “Jehovah will count as he writes down the peoples:” Isa. 4:3, כָּל־הַכָּתוּב לְחַיִּים “whosoever is written down for life;” compare Jer. 22:30; Ps. 69:29.—(d) to write a sentence, i. e. to decree, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. to be written, written down, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PHEL i. q. Kal let. d, Isa. 10:1

Hence כְּתָב and the words immediately following

כְּתָב m. (with kametz impure) i. q. Syr. كُتِب

Arab. كتاب a word used in the later Hebrew for the more ancient סֵפֶר.—(1) something written, a writing, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בְּכָתֹב “and he said in writing,” i. e. by letters: used of the kind of writing, or of the form of letters, Eze. 4:7; of a transcript, Est. 4:8.

(2) a book, Dan. 10:21; specially a list, a register, Eze. 13:9; Eze. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) something written, a writing, Dan. 5:8, 15, 16, 24.

(2) Specially a mandate, a precept, Eze. 6:18; 7:22, לֹא כְתָב “without prescription,” i. e. at will, as much as is wanted.

כָּתַב fut. יִכָּתֵב Ch. to write, Dan. 5:5; 6:26; 7:1.

כְּתָבָה fem. writing, [mark], Levit. 19:28; see עֲקֵצָה.

כִּתִּיִּים and כִּתְיִים Gent. n.; plur. Kittim, or Chittim, i. e.—(1) Citienses or Cyprians, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscriptt. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κίτιεύς, in Phœnician letters אֲשַׁכְתִּי בֶן חֲדַשׁ אִישׁ כִּתִּי i. e. אִישׁ כִּתְיִי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended the islands and coasts of the Mediterranean sea in general, especially the Northern, Greece, and the islands and shores of the Ægean sea; (in the same manner as אֲשִׁי, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιττιῶν βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χερραινῆ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χίθιμος δὲ ἑθιμα τῇ νῆσον ἔσχεν· Κύπρος αὐτῇ νῦν καλεῖται, καὶ ἅπ' αὐτῆς νῆσοι τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πόλεων ἰσχύσασα τὴν προσηγορίαν φυλάττει. Κίτιος γὰρ ὑπὸ τῶν ἑλλήνων

σάντων αὐτὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται. Κίτιοι γὰρ Κύπριοι καὶ Ρόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

**בְּתִית** m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root **בָּתַח**.

**בָּתַל** an unused root; Arab. **كَتَلَ** to press into one; whence **كَتَمَ** a compact mass of clay. Hence—

**בָּתַל** m. [with suff. **בְּתֻלִי**], a wall, perhaps as made of compacted clay, Cant. 2:9.

**בָּתַל** Chald. id. Dan. 5:5; plur. **בְּתֻלָּא** (like **בָּרָא**), Ezr. 5:8.

**בְּתֻלִישׁ** (prob. contr. from **בָּתַל** = **בָּתַל** and **אִישׁ**), [Kithlish], pr. n. of a town in the tribe of Judah, Josh. 15:40.

**בָּתַם** unused in Kal.—(1) i. q. **כָּתַם** TO HIDE AWAY, TO LAY UP; see **בָּתַם**.

(II) to be soiled, stained; Syriac Pael **ܕܬܡ** to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. **בָּתַח**, by a change of the letters **ח** and **ב**; see **בְּתַחֲמִים**. [The arrangement of this root in its meanings must be regarded as very doubtful, see Thes.]

NIPHAL, pass. of No. II, to be stained, filthy [in Thes. to be written], Jer. 2:22. From No. I. is—

**בָּתַם** m. a poetical word, *gold*; prop. that which is hidden away in treasures, that which is precious (comp. **בָּתַם** and **בָּתַם**); Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

**בָּתַן** an unused root, perhaps i. q. **בָּתַם** No. I, and Æthiopic **በጥ**: to cover, to cover over, **ተጥጥ**: to clothe oneself, **ጥጥ**: a tunic, a vest. Hence—

**בְּתֻנָּה** (only in absol. state) and **בְּתֻנָּת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. **בְּתֻנָּתִי** Gr. **χιτών**, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see **בָּתַם**).

(The etymology is uncertain. Arab. **كَتَنَ**, Chald.

**ܕܬܢ** is *flax, linen*; compare

**كُتْن**, **كُتْن** cotton, cotton cloth, Germ. **Gotton**, **Gatun**, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive **בְּתֻנָּת** from the idea of covering, and clothing; see the root **בָּתַח**.) Plur. **בְּתֻנֹת** Exod. 28:40; 29:8; 40:14; and **בְּתֻנֹת** Ex. 39:27; const. **בְּתֻנֹת** Gen. 3:21; Ex. 39:27; with suff. **בְּתֻנֹתִי** Lev. 10:5.

**בָּתַךְ** [Derived in Thes. from the unused root **בָּתַךְ**, const. **בְּתַךְ** f.—(1) THE SHOULDER; as to the difference of this from **בָּתַךְ**, see that word. (Arab.

**كَتَف**, **كَتَف** id.; whence is formed the denomina-

tive verb **كَتَفَ** to wound in the shoulder, etc.) On the shoulder (**בָּתַךְ** **עַל** Isa. 46:7; 49:22; **בְּתַךְ** Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, **וַתִּתֵּן** **בְּתַךְ** **סִמְרֵת** “and they gave a revolting shoulder,” i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. **בֵּין בְּתַכֵּי** between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as the side of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, “(Benjamin) shall dwell between his shoulders (Jehovah’s),” i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, “they shall fly upon the shoulder of the Philistine;” they shall attack their borders, an image taken from birds of prey.

Plur. **בְּתַכֵּי**, const. **בְּתַכֵּי**, with suff. **בְּתַכֵּי** (both fem.).—(1) the shoulder pieces of the high priest’s dress (**אֶפֶסֶת**), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) the sides of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) bearings of an axle, 1 Ki. 7:30, 34.

**בָּתַר** unused in Kal; prop. TO SURROUND, i. q. **עָטַר**, see a long series of connected roots under the word **עָטַר**.

PIEL—(1) to surround, to environ, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חול No. 7, and חול Job 36:2.

HIPHAL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by פ.

(2) *to put on as a crown, to crown oneself with anything* (see פתר). Prov. 14:18, פתירי רעת יפתירו רעת "the prudent are crowned with knowledge."

Hence פתרת, and—

פָּתַר m. *the diadem of a Persian king*, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίραρις, κίδαρις*, Curt. iii. 3.

פְּתָרִים plur. פְּתָרוֹת f. *a capital, the head of a column*, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

פָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. פָּתַח; Germ. *quetſchen*. Prov. 27:22. Syr. to strike, to fight.

Derivative, מִבְּתָשׁ a mortar.

פָּתַת fut. יִפְתֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio*; kindred root פָּרַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. פְּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL פָּתַח i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHAL fut. יִפְתֹּי *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יִפְתֹּת *to be beaten to pieces, used of the images of idols*, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence פְּתִיחָה, פְּתִיחָת.

ל

*Lamed*, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מְלָמֵד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, 𐤋.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with ך, e. g. לָחַץ and לָחַץ to burn, נָחַץ Chald. לָחַץ, לָחַץ a sheath, נָחַץ and לָחַץ a chamber, a cell; נָחַץ, Syr. ܠܚܝܬ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, *ψαλτήριον*, Chald.

ܠܚܝܬ, Arab. ܠܚܝܬ etc. where *n* has sprung

from *l*. Compare ἡλθον, βέντιστος, for ἡλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ך, commonly in such a manner that ך, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שֶׁשֶׁר a chain, Chald. and Arab. سلسلة, and even سلسلات palaces, by a softer pronunciation, אֶלְמָנוֹת Isaiah 13:22; אֶלְמִי and אֶלְמִי Chald.

ܠܘ! Arab. ܠܘ! midst (compare *lilium*); but on the other hand, elsewhere the exchange is made by ך being hardened into *r*, e. g. אֶלְמִי, אֶלְמִי.

אַלְחֹות; אֶלְחֹות a widow, pr. n. מְלָכָה, Arab. مَرْحُومَة; Sam. אֶלְחֹות godhead; see also the play of words, in לָכֵשׁ and לָכֵשׁ Mic. 1:13.—(c) more rarely with

ם, as מְלָכָה, Arab. جمجمة the skull.

(2) sometimes with ך, as אֶלְ Chald. אֶלְ and אֶלְ to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, odor, and oleo, δαίηρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(a) by inserting ל after the first radical, as אֶלְ to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see אֶלְ (bupreln), אֶלְ (Gártchen), אֶלְ (Anódhet), אֶלְ (Anódhet, cup of a flower).

ל before monosyllables and barytone dissyllables, as אֶלְ, אֶלְ (comp. Lgb. 628), with suff. לִי; אֶלְ, אֶלְ in pause; אֶלְ, אֶלְ, אֶלְ, אֶלְ poet. אֶלְ, אֶלְ (Arab. ل, Æth. ܐ, Syr. ܐ), a prefixed preposition, abbreviated from אֶלְ, to which it is, to a considerable extent, synonymous; but with this difference, that אֶלְ is more frequently used in a proper